

MAHANARAYANA UPANISHAD



Index

| S.No | Mantras | No. of Verses | Page No |
|------|----------------------------|---------------|---------|
| 1 | Section 1 | 70 | 1 |
| 2 | Section 2 | 7 | 44 |
| 3 | Section 3 | 1 | 48 |
| 4 | Section 4 | 1 | 49 |
| 5 | Section 5 | 1 | 50 |
| 6 | Section 6 | 1 | 51 |
| 7 | Section 7 | 1 | 51 |
| 8 | Section 8 | 1 | 52 |
| 9 | Section 9 | 1 | 53 |
| 10 | Section 10 | 1 | 54 |
| 11 | Section 11 | 1 | 55 |
| 12 | Section 12 | 17 | 56 |
| 13 | Section 13 | 12 | 71 |
| 14 | Section 14 | 1 | 77 |
| 15 | Section 15 | 2 | 78 |
| 16 | Section 16 | 1 | 80 |

| S.No | Mantras | No. of Verses | Page No |
|------|----------------------------|---------------|---------|
| 17 | Section 17 | 1 | 81 |
| 18 | Section 18 | 1 | 81 |
| 19 | Section 19 | 1 | 82 |
| 20 | Section 20 | 1 | 82 |
| 21 | Section 21 | 1 | 82 |
| 22 | Section 22 | 1 | 83 |
| 23 | Section 23 | 1 | 83 |
| 24 | Section 24 | 1 | 84 |
| 25 | Section 25 | 1 | 84 |
| 26 | Section 26 | 1 | 85 |
| 27 | Section 27 | 1 | 85 |
| 28 | Section 28 | 1 | 86 |
| 29 | Section 29 | 1 | 87 |
| 30 | Section 30 | 1 | 88 |
| 31 | Section 31 | 1 | 89 |
| 32 | Section 32 | 1 | 90 |
| 33 | Section 33 | 1 | 90 |

| S.No | Mantras | No. of Verses | Page No |
|------|----------------------------|---------------|---------|
| 34 | Section 34 | 2 | 91 |
| 35 | Section 35 | 2 | 92 |
| 36 | Section 36 | 2 | 93 |
| 37 | Section 37 | 1 | 95 |
| 38 | Section 38 | 2 | 95 |
| 39 | Section 39 | 7 | 97 |
| 40 | Section 40 | 6 | 100 |
| 41 | Section 41 | 2 | 102 |
| 42 | Section 42 | 2 | 103 |
| 43 | Section 43 | 1 | 105 |
| 44 | Section 44 | 1 | 105 |
| 45 | Section 45 | 1 | 106 |
| 46 | Section 46 | 1 | 106 |
| 47 | Section 47 | 1 | 107 |
| 48 | Section 48 | 1 | 107 |
| 49 | Section 49 | 1 | 108 |
| 50 | Section 50 | 1 | 108 |

| S.No | Mantras | No. of Verses | Page No |
|------|----------------------------|---------------|---------|
| 51 | Section 51 | 1 | 109 |
| 52 | Section 52 | 1 | 109 |
| 53 | Section 53 | 1 | 110 |
| 54 | Section 54 | 1 | 110 |
| 55 | Section 55 | 1 | 111 |
| 56 | Section 56 | 1 | 111 |
| 57 | Section 57 | 1 | 111 |
| 58 | Section 58 | 1 | 112 |
| 59 | Section 59 | 1 | 113 |
| 60 | Section 60 | 1 | 114 |
| 61 | Section 61 | 1 | 114 |
| 62 | Section 62 | 1 | 115 |
| 63 | Section 63 | 3 | 116 |
| 64 | Section 64 | 3 | 117 |
| 65 | Section 65 | 5 | 118 |
| 66 | Section 66 | 10 | 121 |
| 67 | Section 67 | 3 | 126 |

| S.No | Mantras | No. of Verses | Page No |
|------|----------------------------|---------------|---------|
| 68 | Section 68 | 2 | 129 |
| 69 | Section 69 | 4 | 130 |
| 70 | Section 70 | 1 | 133 |
| 71 | Section 71 | 1 | 134 |
| 72 | Section 72 | 1 | 134 |
| 73 | Section 73 | 1 | 135 |
| 74 | Section 74 | 1 | 135 |
| 75 | Section 75 | 1 | 136 |
| 76 | Section 76 | 1 | 136 |
| 77 | Section 77 | 1 | 137 |
| 78 | Section 78 | 12 | 138 |
| 79 | Section 79 | 18 | 143 |
| 80 | Section 80 | 1 | 156 |
| | Total | 251 | |



80 Sections

251 Verses

Section 1 - Verse 1

अ॒म्भ॑स्य॒पा॒रे भुव॑नस्य॒ म॒ध्ये
नाक॑स्य॒ पृ॒ष्ठे म॒ह॒तो म॒ही॒यान् ।
शु॒क्रेण॒ ज्योती॑र॒षि स॒मनु॑प्रविंष्टः
प्र॒जाप॑तिश्चरति॒ गर्भे॑ अ॒न्तः ॥१॥

ambhasyapāre bhuvanasya madhye
nākasya prṣṭhe mahato mahīyān ।
śukreṇa jyotīmṣi samanupraviṣṭaḥ
prajāpatiścarati garbhe antaḥ ॥ 1 ॥

The Lord of creation, who is present in the shoreless waters, on the earth and above the heaven and who is greater than the great, having entered the shining intelligences of creatures in seed form, acts in the foetus (which grows into the living being that is born).
[Section 1 - Verse 1]

Section 1 - Verse 2

यस्मि॑न्नि॒दं स॑ च॒ वि चै॑ति॒ सर्व॑
यस्मि॑न् दे॒वा अधि॑ विश्वे॑ नि॒षेदुः ।
तदे॒व भू॒तं तदु॒ भव्य॑मा इ॒दं
तद॒क्षरे॑ प॒रमे॑ व्योमन् ॥२॥

yasminnidam saṁ ca vi caiti sarvaṁ
yasmin devā adhi viśve niṣeduḥ ।
tadeva bhūtaṁ tadu bhavyamā
idaṁ tadakṣare parame vyoman ॥ 2 ॥

That in which all this universe exists together and into which it dissolves, That in which all the gods remain enjoying their respective powers—That certainly is whatever that has been in the past and whatever indeed is to come in the future. This cause of the universe, Prajāpati, is supported by His own imperishable nature described as absolute ether. [Section 1 - Verse 2] 1

Section 1 - Verse 3

येन॑वृ॒तं खं च॒ दि॒वं' म॒हीं
च॒ येन॑दि॒त्यस्तप॑ति॒ तेज॑सा भ्राज॑सा च ।
यम॒न्तः स॑मु॒द्रे क॒वयो॑ व॒र्यन्ति॒
यद॒क्षरे॑' प॒रमे॑ प्र॒जाः ॥३॥

yenāvṛtaṁ khaṁ ca divaṁ mahī
ca yenādityastapati tejasā bhrājasā ca ।
yamantaḥ samudre kavayo vayanti
yadakṣare parame prajāḥ ॥ 3 ॥

He by whom the space between heaven and earth as well as the heaven and the earth are enveloped, He by whom the sun burns with heat and gives light, and He whom the sages bind in the ether of their hearts (with the string of meditation), in whom—The Imperishable One—all creatures abide. [Section 1 - Verse 3]

यतः प्रसूता जगत्तः प्रसूतो
तोयेन जीवान् व्यचसर्ज भूम्याम् ।
यदोषधीभिः पुरुषान् पशूँश्च
विवेश भूतानि चराचराणि ॥४॥

yataḥ prasūtā jagataḥ prasūtī
toyena jīvān vyacasarja bhūmyām ।
yadoṣadhībhiḥ puruṣān paśūṃśca
viveśa bhūtāni carācarāṇi ॥ 4 ॥

अतः परं नान्यदणीयसः हि
परात्परं यन्महतो महान्तम् ।
यदेकमव्यक्तमनन्तरूपं विश्वं
पुराणं तमसः परस्तात् ॥५॥

ataḥ param nānyadaṇīyasam hi
parātparam yanmahato mahāntam ।
yadekamavyaktamanantarūpaṁ viśvaṁ
purāṇaṁ tamasaḥ parastāt ॥ 5 ॥

From whom the Creatrix of the world, Prakṛti, was born, who created in the world creatures out of elements such as water, who entered beings consisting of herbs, quadrupeds and men as the inner controller, who is greater than the greatest, who is one without a second, who is imperceptible, who is of unlimited forms, who is the universe, who is ancient, who remains beyond darkness or Prakṛti and who is higher than the highest—nothing else exists other than, or subtler than, Him. [Section 1 - Verse 4, 5]

Section 1 - Verse 6

तदेव॑र्त॒ तदु॑ स॒त्यमा॑हुस्तदे॒व
ब्रह्म॑ प॒रमं॑ क॒वीनाम् ।
इ॒ष्टा॒पु॒र्तं बहु॑धा जा॒तं जा॑यमानं
वि॒श्वं बि॑भर्ति॒ भुव॑नस्य॒ नाभिः॑ ॥६॥

tadevartam̐ tadu satyamāhustadeva
brahma paramam̐ kavīnām ।
iṣṭāpūrtam̐ bahudhā jātam̐ jāyamānam̐
viśvam̐ bibharti bhuvanasya nābhiḥ ॥ 6 ॥

Sages declare: That alone is right and That alone is true That alone is the venerable Brahman contemplated by the wise. Acts of worship and social utility also are that Reality. That alone being the navel of the universe, sustains manifold the universe which arose in the past and which springs to existence at present. [Section 1 - Verse 6]

Section 1 - Verse 7

तदे॒वाग्नि॑स्तद्वा॒युस्तत्सूर्य॑स्तदु॒
चन्द्र॑मा॒ः ।
तदे॒व शु॒क्रम॑मृ॒तं तद्ब्र॑ह्म
तदा॑पः॒ स प्र॒जाप॑तिः ॥७॥

tadevāgnistadvāyustatsūryastadu
candramāḥ ।
tadeva śukramamṛtam̐ tadbrahma
tadāpaḥ sa prajāpatiḥ ॥ 7 ॥

That alone is Fire; That is Air, That is Sun, That verily is Moon, That alone is shining Stars and Ambrosia. That is Food; That is Water and He is the Lord of creatures. [Section 1 - Verse 7]

सर्वे' निमेषा जज्ञिरे'

विद्युतः पुरुषादधि ।

कला मुहूर्ताः

काष्ठोऽश्वाहोरात्राश्च सर्वशः ॥८॥

sarve nimeṣā jajñire

vidyutaḥ puruṣādadhi ।

kalā muhūrtāḥ

kāṣṭhāścāhorātrāśca sarvaśaḥ ॥ 8 ॥

अर्धमासा मासां ऋतवः

संवत्सरश्च कल्पन्ताम् ।

स आपः प्रदुधे उभे इमे

अन्तरिक्षमथो सुवः ॥९॥

ardhamāsā māsā ṛtavaḥ

saṁvatsaraśca kalpantām ।

sa āpaḥ pradudhe ubhe ime

antarikṣamatho suvaḥ ॥ 9 ॥

All nimeṣas, kalās, mūhurtas, Kāṣṭhās, days, half-months, months, and seasons, were born from the self-luminous Person. The year also was born from Him. He milked water and also these two, the firmament and the heaven. [Section 1 - Verse 8, 9]

Section 1 - Verse 10

नैनंमूर्ध्वं न तिर्यञ्चं
न मध्ये परिजग्रभत् ।
न तस्येशो कश्चन
तस्य नाम महद्यशः ॥१०॥

nainamūrdhvaṁ na tiryañcam
na madhye parijagrabhat ।
na tasyeśe kaścana
tasya nāma mahadyaśaḥ ॥ 10 ॥

No person ever grasped by his understanding the upward limit of this Paramātmān, nor His limit across, nor His middle portion. His name is “great glory” for no one limits His nature by definition. [Section 1 - Verse 10]

Section 1 - Verse 11

न संदृशे' तिष्ठति रूपमस्य न
चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषामनसाभिकल्पतो
य एनं विदुरमृतास्ते भवन्ति ॥११॥

na saṁdr̥śe tiṣṭhati rūpamasya na
cakṣuṣā paśyati kaścana nainam ।
hṛdā manīśā manasābhikl̥pto
ya enaṁ viduramṛtāste bhavanti ॥ 11 ॥

His form is not to be beheld; none whosoever beholds Him with the eye. Those who meditate on Him with their minds undistracted and fixed in the heart know Him; they become immortal. [Section 1 - Verse 11]

Section 1 - Verse 1 (i)

अद्भ्य॑ संभू॒तः पृ॒थि॒व्यै रसा॑च्च,
वि॒श्वक॑र्मणः॒ सम॑व॒र्तता॑धि ।
तस्य॑ त्व॒ष्टा वि॒दध॑द्रूपमे॒ति,
तत्पु॑रुषस्य॒ विश्व॑माजा॒नम॑ग्रे ॥१॥

adbhyassambhūtaḥ pṛthivyai rasācca ।
viśvakarmaṇassamavartatādhi ।
tasya tvaṣṭā vidadhadrūpameti ।
tatpuruṣasya viśvamājānamagre ॥ 1 ॥

The universe arose from Viśvakarma through water, earth, fire and other elements. He excelled Āditya, Indra and other gods. The sun called Tvaṣṭā rises in the morning embodying His brilliance. In the beginning of creation the mortal world enveloped in gloom received its divine brilliance from the sun shining in the glory of Paramātman. [Section 1 - Verse 1 (i)]

Section 1 - Verse 2 (ii)

वेदा॑हमे॒तं पु॑रुषं म॒हान्त॑म्,
आ॒दि॒त्यव॑र्णं॒ तम॑सः॒ पर॑स्तात् ।
तमे॒वं वि॒द्वान॑भू॒त इ॒ह भ॑वति,
नान्यः॑ पन्था॒ विद्य॑तेऽय॒नाय॑ ॥२॥

vedāhametaṁ puruṣam mahāntam ।
ādityavarṇaṁ tamasaḥ parastāt ।
tamevam vidvānamṛta iha bhavati ।
nānyaḥ panthā vidyate'yanaya ॥ 2 ॥

I know this Great Person who is beyond ignorance and darkness and whose splendour is comparable to that of the sun. Knowing Him thus in this life itself, one transcends death. There is no other path leading to the attainment of liberation. [Section 1 - Verse 2 (ii)]

Section 1 - Verse 3 (iii)

प्रजापतिश्चरति गर्भे अन्तः,
अजायमानो बहुधा विजायते ।
तस्य धीराः परिजानन्ति योनिम्,
मरीचीनां पदमिच्छन्ति वेधसः ॥

prajāpatiścarati garbhe antaḥ ।
ajāyamano bahudhā vijāyate
tasya dhīrāḥ parijānanti yonim ।
marīcīnāṃ padamicchanti vedhasaḥ । 3 ।

The sun who is the Lord of creatures moves about in the space between heaven and earth causing day and night. Although He is unborn, being the Self of all, He manifests Himself as the manifold universe. Wise men realize the source of the universe, the all-pervading Paramātmān. Prajāpatis, the first patriarchs, sought the position, which Marīchi and other sages attained. [Section 1 - Verse 3 (iii)]

Section 1 - Verse 4 (iv)

यो दे॒वेभ्य॑ आ॒त॑प॒ति,
यो दे॒वानां॑ पु॒रोहि॑तः ।
पूर्वो॑ यो दे॒वेभ्यो॑ ज॒ातः,
नमो॑ रु॒चाय॑ ब्रा॒ह्मये ॥४॥

yo devebhya ātapati ।
yo devānām purohitaḥ ।
pūrvo yo devebhyo jātaḥ ।
namo rucāya brāhmaye । 4 ।

Salutation to the resplendent Sun-God who is the son of Parabrahman, who shines for the benefit of gods, who is invoked as the beneficent leader of the gods, and who was born as the eldest among the gods. [Section 1 - Verse 4 (iv)]

Section 1 - Verse 5 (v)

रुचं॑ ब्रा॒ह्मं ज॒नय॑न्तः,
दे॒वा अ॒ग्रे तद॑ब्रुवन् ।
यस्त्वै॒वं ब्रा॑ह्म॒णो वि॒द्यात्,
तस्य॑ दे॒वा अ॒सन् व॒शे ॥५॥

rucam brāhmam janayantaḥ ।
devā agre tadabruvann ।
yastvaivaṁ brāhmaṇo vidyāt ।
tasya devā asan vaśe ॥ 5 ॥

When the gods instituted the Knowledge of Brahman they declared thus teaching about the Supreme reality—That sage who knows the Supreme as described before will have sovereignty over gods, for he has become the Inmost Self of all. [Section 1 - Verse 5 (v)]

Section 1 - Verse 6 (vi)

ह्रीश्च ते लक्ष्मीश्च पत्न्यौ',
अहोरात्रे पार्श्वे, नक्षत्राणि रूपम् ।
अश्विनौ व्यात्तम्, इष्टं मनिषाण,
अमुं मनिषाण, सर्वं मनिषाण ॥

hrīśca te lakṣmīśca patnyau ।
ahorātre pārśve । nakṣatrāṇi rūpam ।
aśvinau vyāttam । iṣṭam maniṣāṇa ।
amum maniṣāṇa । sarvaṁ maniṣāṇa ॥ 6 ॥

O Sun, Hrī and Lakṣmī are Thy consorts, Thyself being Brahma, Viṣṇu and Śiva. Day and night are Thy two sides. Asterisms in the sky are Thine own form. The Aśvīns are Thy mouth. Being such, grant me whatever I desire, spiritual illumination, happiness here and other objects of desire. [Section 1 - Verse 6 (vi)]

हिरण्यगर्भः समवर्तताग्रे',
भूतस्य ज्ञातः पतिरेक आसीत् ।
स द्वाधार पृथिवीं द्यामुतेमां कस्मै'
देवाय हविषा विधेम ॥१॥

hiraṇyagarbhaḥ samavartatāgre
bhūtasya jātaḥ patir eka āsīt ।
sa dādhāra pṛthivīm dyām utemām
kasmai devāya haviṣā vidhema ॥1॥

he resplendent Prajāpati was born at the beginning of creation from the Supreme potent with the power of Māyā. Having been born He became the one sustainer and nourisher of all beings. The same Paramātmā, here designated as Hiraṇyagarbha, supports the earth as well as heaven. May we worship that shining One with offerings—who is of the nature of bliss or whose characteristic nature cannot be interrogated.[Section 1 - Verse 1 (vii)]

Section 1 - Verse 2 (viii)

यः प्राणतो निमिषतो महित्वैक
इद्राजा जगतो बभूव ।
य ईश अस्य द्विपदश्चतुष्पदः
कस्मै देवाय हविषा विधेम ॥२॥

yaḥ prāṇato nimiṣato mahitvaika
id rājā jagato babhūva ।
ya īśe asya dvipadaś catuṣpadaḥ
kasmai devāya haviṣā vidhema ॥2॥

Who became the sovereign ruler of all beings living and existing on the earth; who controls as the indwelling Spirit all the bipeds and quadrupeds evident on the earth.
[Section 1 - Verse 2 (viii)]

Section 1 - Verse 3 (ix)

य आत्मदा बलदा यस्य विश्व
उपासते प्रशिषं यस्य देवाः ।
यस्य छायामृतं यस्य मृत्युः
कस्मै देवाय हविषा विधेम ॥३॥

ya ātmadā baladā yasya viśva
upāsate praśiṣaṁ yasya devāḥ ।
yasya chāyāmṛtaṁ yasya mṛtyuḥ
kasmai devāya haviṣā vidhema ॥3॥

Who is the giver of Self (all Selves in reality being Himself); who is the bestower of strength (as nourisher through food); whose command even gods are eager to receive, whom immortality and death obey like shadow; [Section 1 - Verse 3 (ix)]

Section 1 - Verse 4 (x)

यस्ये॒मे हि॒मव॑न्तो म॒हित्वा
यस्य॑ स॒मुद्रः॑ रस॒या स॒हाहुः॑ ।
यस्ये॒माः प्र॒दिशो॑ यस्य॑ बा॒हू
कस्मै॑ दे॒वाय॑ ह॒विषा॑ वि॒धेम॑ ॥४॥

yasyeme hima vanto mahitvā
yasya samudraṁ rasaya saha āhuḥ ।
yasyemāḥ pradiśo yasya bāhū
kasmai devāya haviṣā vidhema ||4||

Whose glory the mountains, the Himalayas and the rest, declare; whose greatness the ocean along with rivers proclaim; to whose hands engaged in dispensing justice may be compared the eight directions. [Section 1 - Verse 4 (x)]

Section 1 - Verse 5 (xi)

यं क्र॒न्दसी॑ अ॒वसा॑ तस्त॒भाने॑
अ॒स्यैक्षे॑तां म॒नसा॑ रेज॒माने॑ ।
यत्रा॒धि सूर॑ उ॒दितौ॑ व्येति॒
कस्मै॑ दे॒वाय॑ ह॒विषा॑ वि॒धेम॑ ॥५॥

yaṁ trandasī avasā tastabhāne
abhyaikṣetām manasā rejamāne ।
yatrādhi sūra uditau vyeti
kasmai devāya haviṣā vidhema ||5||

Whom the dual deity, heaven and earth, shining by light and established for the protection of the world view in mind as the source of their greatness; supported by whom the sun moves gloriously after rising, [Section 1 - Verse 5 (xi)]

Section 1 - Verse 6 (xii)

येन द्यौरुग्रा पृथिवी च दृढे
येन सुवः स्तभितं येन नाकः ।
यो अन्तरिक्षे रजसो विमानः
कस्मै देवाय हविषा विधेम ॥६॥

yena dyaur ugrā pṛthivī ca dṛḍhe
yena suva stabhitam yena nākaḥ ।
yo antarikṣe rajaso vimānaḥ
kasmai devāya haviṣā vidhema ॥ 6॥

By whom the powerful sky and the terrestrial region were made firm, by whom the blissful heaven was awarded to the virtuous, by whom Release was appointed for the virtuous; who is the maker of Rājasa creation in the mid-region. [Section 1 - Verse 6 (xii)]

Section 1 - Verse 7 (xiii)

आपो ह यन्महती विश्वमायं
दक्षं दधाना जनयन्ती रग्निम् ।
ततो देवानां निर्वर्ततासुरेकः
कस्मै देवाय हविषा विधेम ॥७॥

āpo ha yan mahatī viśvam āyan
dakṣam dadhānā janayantī agnim ।
tato devānām nir avartatāsur ekaḥ
kasmai devāya haviṣā vidhema ॥7॥

Through the power of whom the great Causal Waters holding within it the power of unfoldment and the capacity to produce fire transformed itself into the form of the world and from whom the one Breath of all gods came into existence. [Section 1 - Verse 7 (xiii)]

Section 1 - Verse 8 (xiv)

यश्चि॒दापो॑ म॒हिना॑ प॒र्यप॑श्य॒दक्षं॑
दधा॑ना ज॒नय॑न्ती र॒ग्निम् ।
यो दे॒वेष्व॑धि दे॒व एक॑ आसीत्
कस्मै॑ दे॒वाय॑ ह॒विषा॑ वि॒धेम॑ ॥८॥

yaś cid āpo mahinā paryapaśyad dakṣaṁ
dadhānā janayantīr agnim ।
yo deveṣv adhi deva eka āsīt
kasmai devāya haviṣā vidhema ॥8॥

Who—the Hiranyagarbha—viewed the waters which create fire and support the Vedic acts of worship (in order to endow it with such potency), who is the one God ruling over all the rest.
[Section 1 - Verse 8 (xiv)]

Section 1 - Verse 12

ए॒ष हि दे॒वः प्र॒दिशोऽनु॑ सर्वाः
पूर्वो॑ हि ज॒ातः स उ॒ गर्भे॑ अ॒न्तः ।
स वि॒जाय॑मानः स ज॒निष्य॑माणः
प्र॒त्यङ्मु॒खास्ति॑ष्ठति वि॒श्वतो॑ मुखः ॥१२॥

eṣa hi devaḥ pradiśo'nu sarvāḥ
pūrvo hi jātaḥ sa u garbhe antaḥ ।
sa vijāyamānaḥ sa janiṣyamāṇaḥ
pratyaṁmukhāstiṣṭhati viśvatomukhaḥ ॥12॥

This Self-luminous Lord renowned in the scriptures pervades all the quarters of heaven. Having been born as Hiraṇyagarbha in the beginning, He indeed is inside the universe represented as the womb. He alone is the manifold world of creation now springing into existence and causing the birth of the world of creation yet to come. As one having face everywhere, He dwells also as the inner most Self leading all creatures. [Section 1 - Verse 12]

वि॒श्वत॑श्चक्षु॒रुत॑ वि॒श्वतो॑ मुखो
वि॒श्वतो॑ ह॒स्त उ॒त वि॒श्वत॑स्पात् ।
सं ब्रा॒हुभ्यां॑ नम॑ति सं
पत॑त्रैर्द्यावा॑पृथि॒वी ज॒नय॑न्
दे॒व ए॒कः ॥१३॥

viśvataścakṣuruta viśvato mukho
viśvato hasta uta viśvataspāt .
saṁ bāhubhyāṁ namati saṁ
patatrairdyāvāpṛthivī janayan
deva ekaḥ ॥13॥

The Self-luminous Reality is one without a second and is the creator of heaven and earth (Having created the universe by Himself and out of Himself) He became the possessor of the eyes, faces, hands and feet of all creatures in every part of the universe. He controls all of them by dharma and adharma (merit and demerit) represented as His two hands and the constituent elements of the universe which have supplied the Souls with the material embodiment represented as patatra or legs. [Section 1 - Verse 13]

वेनस्तत् पश्यन् विश्वा भुवनानि
विद्वान् यत्र विश्वं भवत्येकनीडम् ।
यस्मिन्निदंसं च वि चैकं स
ओतः प्रोतश्च विभुः प्रजासु ॥१४॥

venastat paśyan viśvā bhuvanāni
vidvān yatra viśvaṁ bhavatyekanīḍam ।
yasminnidamśaṁ ca vi caikaṁ sa
otaḥ protaśca vibhuḥ prajāsu ॥14॥

प्र तद्वोचे अमृतं नु विद्वान्
गन्धर्वो नाम निहितं गुहासु ।
त्रीणि पदा निहिता गुहासु
यस्तद्वेद सवितुः पिता सत् ॥१५॥

pra tadvoce amṛtaṁ nu vidvān
gandharvo nāma nihitaṁ guhāsu ।
trīṇi padā nihitā guhāsu
yastadveda savituḥ pitā sat ॥15॥

He in whom this universe originates and into whom it is absorbed, He who exists as the warp and woof in all created beings, He by whom the three states (of waking, dream and deep sleep) are appointed in the intellects hidden in creatures, He in whom the universe finds a single place of rest—having seen that Paramātmān, the Gandharva named Vena became a true knower of all the worlds and proclaimed (to his disciples for the first time) that Reality as immortal. He who knows that all-pervasive One becomes worthy of receiving the honour due to a father even from his own natural father. [Section 1 - Verse 14, 15]

Section 1 - Verse 16

स नो बन्धुर्जनिता स विधाता
धामानि वेद भुवनानि विश्वा ।
यत्र देवा अमृतमानशानास्तृतीये
धामान्यभ्यैरयन्त ॥१३॥

sa no bandhurjanitā sa vidhātā
dhāmāni veda bhuvanāni viśvā ।
yatra devā amṛtamānaśānāstrīye
dhāmānyabhyairayanta ॥16॥

Through whose power the gods who have attained immortality in the third region of heaven got allotted their respective places, He is our friend, father and ordainer. He knows the proper places of each because He understands all created beings. [Section 1 - Verse 16]

Section 1 - Verse 17

परि द्यावापृथिवी यन्ति सद्यः
परि लोकान् परि दिशःपरि सुवः ।
ऋतस्य तन्तुं विततं विचृत्य
तदपश्यत् तदभवत् प्रजासु ॥१७॥

pari dyāvāpṛthivī yanti sadyaḥ
pari lokān pari diśaḥ pari suvaḥ ।
ṛtasya tantuṁ vitataṁ vicṛtya
tadapaśyat tadabhavat prajāsu ॥17॥

They (i.e. , those who have realized their identity with the Highest Lord) immediately spread over heaven and earth. They pervade other worlds, the quarters of heaven and the heavenly region called Suvar-loka. Whosoever among created beings sees that Brahman named Rita or 'the True', unintermittently pervading the creation like the thread of a cloth, by contemplation in mind, truly becomes That. [Section 1 - Verse 17]

Section 1 - Verse 18

प॒रीत्य॑ लो॒कान् प॒रीत्य॑ भू॒तानि॑
प॒रीत्य॑ सर्वाः॑ प्र॒दिशो॑ दि॒शश्च॑ ।
प्र॒जाप॑तिः प्रथ॒मजा॑
ऋ॒तस्या॑त्म॒नात्म॑ान॒मभिसं॑बभूव ॥१८॥

parītya lokān parītya bhūtāni
parītya sarvāḥ pradiśo diśaśca ।
prajāpatiḥ prathamajā
ṛtasyātmanātmānamabhisambabhūva ॥18॥

Having pervaded the worlds and the created beings and all the quarters and intermediate quarters, the first-born of Brahman known as Prajapati or Hiranyagarbha became by His own nature as Paramātman, the ruler and protector of individual souls. [Section 1 - Verse 18]

Section 1 - Verse 19

सद॑स॒स्पति॑मद्भु॒तं प्रि॒यमिन्द्र॑स्य॒ काम्य॑म् ।
सनि॑ मे॒धाम॑या॒सिष॑म् ॥१९॥

sadasaspatimadbhutaṁ priyamindrasya kāmyam ।
sanim medhāmayāsiṣam ॥19॥

I pray I may attain to the marvelously excellent Lord of the unmanifest cause of the universe who is dear to Indra and my own Self, who is covetable, who is worthy of reverence and who is the bestower of intellectual powers. [Section 1 - Verse 19]

Section 1 - Verse 20

उद्दीप्यस्व जातवेदोऽपघ्नन्निर्ऋतिं मम ।

पशूँश्च मह्यमावह जीवनं च दिशो दिश ॥२०॥

uddīpyasva jātavedo'paghnannirṛtiṁ mama ।

paśūṁśca mahyamamāvaha jīvanam ca diśo diśa ॥ 20॥

O Jātavedas, shine brilliantly in order to destroy the sins connected with me. Confer on me enjoyments of various kinds including cattle. Give me sustenance and longevity and appoint a suitable dwelling for me in any direction. [Section 1 - Verse 20]

Section 1 - Verse 21

मा नो हिंसीज्जातवेदो गामश्च पुरुषं जगत् ।

अबिभ्रदग्न आगहि श्रिया मा परिपातय ॥२१॥

mā no himsījjātavedo gāmaśvam puruṣam jagat ।

abibhradagna āgahi śriyā mā paripātaya ॥ 21॥

O Jātavedas, through Thy grace may not the evil one slay our cows, horses, men and other belongings in the world. O Fire, come to succour us without holding weapons in Thy hand or thoughts of our offences in Thy mind. Unite me on all sides with wealth. [Section 1 - Verse 21]

Section 1 - Verse 22

पुरुषस्य विद्म सहस्राक्षस्य महादेवस्य धीमहि ।

तन्नो रुद्रः प्रचोदयात् ॥२२॥

puruṣasya vidmahe sahasrākṣasya mahādevasya dhīmahi ।

tanno rudraḥ pracodayāt ॥ 22॥

May we know the Supreme Person and for the attainment of His Knowledge may we meditate upon Him, the thousand-eyed Great God. May Rudra, the giver of Knowledge, impel us towards such meditation and keep us in it. [Section 1 - Verse 22]

Section 1 - Verse 23

तत्पुरुषाय विद्महे' महादेवाय धीमहि ।
तन्नो' रुद्रः प्रचोदयात् ॥२३॥

tatpuruṣāya vidmahe mahādevāya dhīmahi ।
tanno rudraḥ pracodayāt ॥23॥

May we know or realize the Supreme Person! For that, may we meditate upon Mahādeva and to that meditation may Rudra impel us. [Section 1 - Verse 23]

Section 1 - Verse 24

तत्पुरुषाय विद्महे' वक्रतुण्डाय धीमहि ।
तन्नो' दन्तिः प्रचोदयात् ॥२४॥

tatpuruṣāya vidmahe vakratuṇḍāya dhīmahi ।
tanno dantiḥ pracodayāt ॥24॥

May we know the Supreme Person! For that, may we meditate upon Vakratuṇḍa May Danti impel us towards it. [Section 1 - Verse 24]

Section 1 - Verse 25

तत्पुरुषाय विद्महे' चक्रतुण्डाय धीमहि ।
तन्नो' नन्दिः प्रचोदयात् ॥२५॥

tatpuruṣāya vidmahe cakratuṇḍāya dhīmahi ।
tanno nandiḥ pracodayāt ॥25॥

May we know the Divine Person! For that, may we meditate upon Cakratuṇḍa May Nandi impel us towards it. [Section 1 - Verse 25]

Section 1 - Verse 26

तत्पुरुषाय विद्महे' महासेनाय धीमहि ।
तन्नः षण्मुखः प्रचोदयात् ॥२६॥

tatpuruṣāya vidmahe mahāsenāya dhīmahi ।
tannaḥ ṣaṇmukhaḥ pracodayāt ॥26॥

May we know that Divine Person! For that, may we meditate upon Mahāsenā! May Ṣaṇmukha impel us towards it. [Section 1 - Verse 26]

Section 1 - Verse 27

तत्पुरुषाय विद्महे' सुवर्णपक्षाय धीमहि ।
तन्नो गरुडः प्रचोदयात् ॥२७॥

tatpuruṣāya vidmahe suvarṇapakṣāya dhīmahi ।
tanno garuḍaḥ pracodayāt ॥27॥

May we know that Divine Person For that, may we meditate on Suvarṇapakṣa! May Garuḍa impel us towards it! [Section 1 - Verse 27]

Section 1 - Verse 28

वेदात्मनाय विद्महे' हिरण्यगर्भाय धीमहि ।
तन्नो ब्रह्म प्रचोदयात् ॥२८॥

vedātmanāya vidmahe hiraṇyagarbhāya dhīmahi ।
tanno brahma pracodayāt ॥28॥

May we know the Veda, embodied as the four-faced Brahmā! For that, may we meditate upon Hiraṇyagarbha! May Brahman impel us towards it! [Section 1 - Verse 28]

Section 1 - Verse 29

नारायणाय विद्महे वासुदेवाय धीमहि ।
तन्नो विष्णुः प्रचोदयात् ॥२९॥

nārāyaṇāya vidmahe vāsudevāya dhīmahi ।
tanno viṣṇuḥ pracodayāt ॥29॥

May we know Nārāyaṇa! For that, may we meditate upon Vāsudeva! May Viṣṇu impel us towards it! [Section 1 - Verse 29]

Section 1 - Verse 30

वज्रनाखाय विद्महे तीक्ष्णदंष्ट्राय धीमहि ।
तन्नो नारसिंहः प्रचोदयात् ॥३०॥

vajranakhāya vidmahe tīkṣṇadamṣṭrāya dhīmahi ।
tanno nārasimhaḥ pracodayāt ॥30॥

May we know Vajranakha! For that, may we meditate upon Tīkṣṇa Damṣṭrā! May Narasimha impel us towards it! [Section 1 - Verse 30]

Section 1 - Verse 31

भास्कराय विद्महे महद्द्युतिकराय धीमहि ।
तन्नो आदित्यः प्रचोदयात् ॥३१॥

bhāskarāya vidmahe mahaddyutikarāya dhīmahi ।
tanno ādityaḥ pracodayāt ॥31॥

May we know Bhāskara! For that may we meditate upon the great-light-producer! May Āditya impel us towards it! [Section 1 - Verse 31]

Section 1 - Verse 32

वैश्वानराय विद्महे' लालीलाय धीमहि ।
तन्नो अग्निः प्रचोदयात् ॥३२॥

vaiśvānaraya vidmahe lālīlāya dhīmahi ।
tanno agniḥ pracodayāt ॥32॥

May we know Vaiśvānara! For that, may we meditate upon Lālīla! May Agni impel us towards it! [Section 1 - Verse 32]

Section 1 - Verse 33

कात्यायानाय विद्महे' कन्यकुमारि धीमहि ।
तन्नो दुर्गिः प्रचोदयात् ॥३३॥

kātyāyanāya vidmahe kanyākumāri dhīmahi ।
tanno durgīḥ pracodayāt ॥33॥

May we know Kātyāyana! For that, may we meditate upon Kaṇyā Kumārī! May Durgā impel us towards it! [Section 1 - Verse 33]

Section 1 - Verse 34

सहस्रपरमा देवी शतमूला शताङ्कुरा ।
सर्वंहरतु मे पापं दूर्वा दुःस्वप्ननाशिनी ॥३४॥

sahasraparamā devī śatamūlā śatāṅkurā ।
sarvaṃharatu me pāpaṃ dūrvā duḥsvapnanāśinī ॥ 34॥

May Durba (the panic grass), who represents the divine Spirit, who is superior to a thousand purifying agencies, who has innumerable nodes and sprouts and who destroys the effects of evil dreams, remove all my impurities. [Section 1 - Verse 34]

Section 1 - Verse 35

काण्डात् काण्डात् प्ररोहन्ती परुषः परुषः परि ।
एवा नो दूर्वे प्रतनु सहस्रेण शतेन च ॥३५॥

kāṇḍāt kāṇḍāt prarohantī paruṣaḥ paruṣaḥ pari ।
evā no dūrve pratanu sahasreṇa śatena ca ॥35॥

O Durba, just as thou growest farther and farther multiplying at every node putting forth roots and fresh stalks, so also help us to grow in progeny by hundreds and thousands, [Section 1 - Verse 35]

Section 1 - Verse 36

या शतेन प्रतनोषि सहस्रेण विरोहसि ।
तस्यास्ते देवीष्टके विधेम हविषा वयम् ॥३६॥

yā śatena pratanoṣi sahasreṇa virohasi ।
tasyāste devīṣṭake vidhema haviṣā vayam ॥36॥

O Devi, worshipped by devotees, may we worship thee with oblations — thou who multiplieth thyself by hundreds and growest in thousands. [Section 1 - Verse 36]

Section 1 - Verse 37

अश्वक्रान्ते रथक्रान्ते विष्णुक्रान्ते वसुधरा ।
शिरसा धारयिष्यामि रक्षस्व मां पदे पदे ॥३७॥

aśvakrānte rathakrānte viṣṇukrānte vasundharā ।
śirasā dhārayiṣyāmi rakṣasva mām pade pade ॥ 37॥

O earth that is traversed by a horse, a chariot and Viṣṇu, I shall keep thee on my head, protect me at every step. [Section 1 - Verse 37]

Section 1 - Verse 38, 39, 40

| | |
|--|--|
| भूमिर्धेनुर्धरणी लोकधारिणी । उद्धृतासि वराहेण कृष्णेन शतबाहुना ॥३८॥ | bhūmirdhenurdharaṇī lokadhāriṇī । uddhṛtāsi varāheṇa kṛṣṇena śatabāhunā ॥38॥ |
| मृत्तिके' हन पापं यन्मया दुष्कृतं कृतम् । मृत्तिके' ब्रह्मदत्तासि काश्यपेनाभिमन्त्रिता । मृत्तिके' देहि मे पुष्टिं त्वयि सर्वं प्रतिष्ठितम् ॥३९॥ | mṛttike hana pāpaṁ yanmayā duṣkṛtaṁ kṛtaṁ । mṛttike brahmadattāsi kāśyapenābhimantritā । mṛttike dehi me puṣṭim tvayi sarvaṁ pratiṣṭhitam ॥39॥ |
| मृत्तिके' प्रतिष्ठिते सर्वं तन्मे निर्णुद मृत्तिके । त्वया हतेन पापेन गच्छामि परमां गतिम् ॥४०॥ | mṛttike pratiṣṭhite sarvaṁ tanme nirṇuda mṛttike । tvayā hatena pāpena gacchāmi paramāṁ gatim ॥40॥ |

The earth is the giver of happiness like the milk cow, the sustainer of life and support for all living beings. (Represented as such the earth is addressed:) Thou wert raised up by Kṛṣṇa in His incarnation of the boar having hundred hands. O excellent earth, destroy my evil deeds as well as sins connected with me! O excellent earth, thou art a gift from God to creatures! Thou art prayed over by Kaśyapa! O excellent earth, grant me prosperity, for everything depends on thee! O excellent earth, on which all creatures are supported, cleanse all that (sin) from me! O excellent earth, my sins having been destroyed by thee, I attain to the highest goal.

[Section 1 - Verse 38, 39, 40]

Section 1 - Verse 41, 42

यत॑ इन्द्र॒ भया॑महे॒ ततो॑ नो॒ अभयं॑ कृधि ।।
मघ॑वञ्छ॒ग्धि तव॑ तन्न॒ ऊतये॑ विद्विषो
विमृ॑धो॒ जहि॑ ॥४१॥

yata indra bhayāmahe tato no abhayaṁ kṛdhi ।
maghavañchagdhi tava tanna ūtaye vidviṣo
vimṛdho jahi ॥41॥

स्व॒स्ति॒दा वि॒शस्पति॑र्वृ॒त्रहा॑ विमृ॑धो॒ वशी॑ ।
वृ॒षेन्द्रः॑ पु॒र ए॒तु नः॑ स्व॒स्ति॒दा अ॒भय॑ङ्क॒रः ॥४२॥

svastidā viśaspatirvṛtrahā vimṛdho vaśī ।
vṛṣendraḥ pura etu naḥ svastidā abhayaṅkaraḥ ॥ 42॥

O Indra, make us fearless of those (causes such as sin, enemies and hell) of which we are afraid! O Maghavan, destroy that, i.e. the cause of fear, that is in us (thy devotees). For our protection destroy our harassing enemies. May Indra come to our succour—Indra who is the giver of welfare on earth and bliss in the next world, who is the lord of people, who is the slayer of Vṛtra, who is the subduer of enemies and giver of rain, who is peaceable and giver of safety. [Section 1 - Verse 41, 42]

Section 1 - Verse 43

स्व॒स्ति न॒ इन्द्रो॑ वृ॒द्धश्र॑वाः
स्व॒स्ति नः॑ पू॒षा वि॒श्ववे॑दाः ।
स्व॒स्ति न॒स्ताक्ष॑र्यो अरि॑ष्टनेमिः
स्व॒स्ति नो॑ बृ॒हस्पति॑र्दधातु ॥४३॥

svasti na indro vṛddhaśravāḥ
svasti naḥ pūṣā viśvavedāḥ ।
svasti nastārksyo ariṣṭanemiḥ
svasti no bṛhaspatirdadhātu ॥43॥

May Indra who is profusely praised by the devotees through sacred hymns, or frequently worshipped with oblations, vouchsafe to us safety and well-being! May the all-knowing or all-possessing Pūṣan vouchsafe to us well-being! May Garuda, the son of Tṛkṣa, whose chariot is not injured by anyone, vouchsafe to us safety! May Bṛhaspati, the preceptor of gods, grant us wellbeing! [Section 1 - Verse 43]

Section 1 - Verse 44

आपान्त॑मन्युस्तृ॒पल॑प्रभ॒र्मा
धु॒निः शिमी॑वाञ्छ॒रुमा॑ ऋ॒ज्जीषी॑ ।
सोमो॑ वि॒श्वान्य॑त॒सावना॑नि
नार्वा॑गिन्द्रं॑ प्र॒तिमा॑नानि दे॒भुः ॥४४॥

āpāntamanyustr̥palaprabharmā
dhuniḥ śimīvāñcharumām ṛjīṣī ।
somo viśvānyatasāvanāni
nārvāgindram̐ pratimānāni debhuḥ ॥44॥

Soma who is of mild anger, who strikes with stones, who shakes enemies, who has many deeds, who wields weapons and who delights in soma juice kept over, causes the jungles of dried up trees and bushes (to grow by the downpour of rains). Counter-weights do not weigh down making Indra light. [Section 1 - Verse 44]

Section 1 - Verse 45

ब्रह्मजज्ञानं प्रथमं पुरस्ताद्वि
सीमितः सुरुचो वेन आवः ।
स बुध्निया उपमा अस्य विष्टाः
सतश्च योनिमसतश्च विवः ॥४५॥

brahmajajñānaṁ prathamam
purastādvi sīmataḥ suruco vena āvaḥ ।
sa budhniyā upamā asya viṣṭhāḥ
sataśca yonimasataśca vivaḥ ॥45॥

Vena, the noon sun who was born at the beginning of creation as the first effect of the Supreme Reality, Brahman, and who is of excellent brilliance, spreads over the whole world up to its boundary. He illumines also the heavenly bodies. He remains manifold in his own limited forms which are like himself. He also spreads over and permeates the causal substance out of which the visible and the invisible universe emerges. [Section 1 - Verse 45]

Section 1 - Verse 46

स्योना पृथिवि भवा नृक्षरा निवेशनी ।
यच्छा नः शर्म सप्रथाः ॥४६॥

syonā prṥthivi bhavān nṛkṣarā niveśanī ।
yacchā naḥ śarma saprathāḥ ॥ 46॥

Being the producer of creatures including men and their settler in respective regions and also far-famed for forbearance, O earth, be to us an ender of sorrows and giver of bliss here and hereafter. [Section 1 - Verse 46]

Section 1 - Verse 47

गन्धद्वारां दुराधर्षा नित्यपुष्टां करीषिणीम् ।
ईश्वरीं सर्वभूतानां तामिहोपह्वये श्रियम् ॥४७॥

gandhadvārām durādharṣām nityapuṣṭām karīṣiṇīm ।
īśvarīm sarvabhūtānām tāmihopahvaye śriyam ॥ 47॥

I invoke in this act of worship Śrī, the support of all, who is known through smell, who is unassailable, perpetually prosperous, rich in cowdung and the mistress of all created beings.
[Section 1 - Verse 47]

Section 1 - Verse 48

श्रीर्मे भजतु, अलक्ष्मीर्मे नश्यतु ।
विष्णुमुखा वै
देवाश्छन्दोभिरिमाल्लोकाननपजय्य-सम्यजयन् ।
महा९ इन्द्रो वज्रबाहुः षोडशी शर्म यच्छतु ॥४८॥

śrīrme bhajatu alakṣmīrme naśyatu ।
viṣṇumukhā vai
devāśchandobhirimāmllokānanapajayyamabhyajayan ।
mahām indro vajrabāhuḥ ṣoḍaśī śarma yacchatu ॥48॥

May Śrī favour me! May Alakṣmī connected with me and mine be destroyed! The gods having Viṣṇu for their chief (who is the perpetual abode of Śrī) by the help of (the means prescribed in) the Vedas won these worlds for themselves free from the fear of enemies. May Indra, armed with thunderbolt and worshipful moon, grant us happiness! [Section 1 - Verse 48]

Section 1 - Verse 49

स्व॒स्ति नो॑ म॒घवा॑ करोतु ।

हन्तुं पा॒प्मानं॑ योऽस्मान् द्वेष्टि॑ ॥४९॥

svasti no maghavā karotu ।

hantu pāpmānaṁ yo'smān dveṣṭi ॥49॥

May Indra grant us welfare! May he destroy the evil one hostile to us! [Section 1 - Verse 49]

Section 1 - Verse 50

सो॒मान्॑ꣳ स्वर॑णं कृणुहि ब्र॒ह्मण॑स्पते,

क॒क्षीव॑न्तं य औ॑शिजम् ।

शरी॑रं यज्ञशम॒लं कु॑सीदं

तस्मि॑न्त्सीदतु योऽस्मान् द्वेष्टि॑ ॥५०॥

somānaṁ svarāṇaṁ kṛṇuhi brahmaṇaspate
kakṣīvantaṁ ya auśijam ।

śarīraṁ yajñaśamalaṁ kusīdaṁ

tasmintsīdatu yo'smān dveṣṭi ॥50॥

O Lord of prayers, make me the presser of soma juice, well known among the gods like Kakṣīvān, the son of Uśik. Make me physically capable of performing sacrifices! Let those who are hostile to us remain 'there' long, in the hell! [Section 1 - Verse 50]

Section 1 - Verse 51

चरणं पवित्रं विततं
पुराणं येन पूतस्तरति दुष्कृतानि ।
तेन पवित्रेण शुद्धेन पूता
अति पाप्मानमरातिं तरेम ॥५१॥

caraṇaṁ pavitraṁ vitataṁ
purāṇaṁ yena pūtastarati duṣkṛtāni ।
tena pavitreṇa śuddhena pūtā
ati pāpmānamarātiṁ tarema ॥51॥

He who is rendered holy by the ancient, widespread, sanctifying feet (or by virtuous conduct) crosses over evil deeds and their effects. Having been rendered holy by that naturally pure and purifying feet of the Lord (or conduct), may we overcome our enemies, the sins! [Section 1 - Verse 51]

Section 1 - Verse 52

स॒जोषा॑ इन्द्र॒ सग॑णो म॒रुद्भिः
सोमं॑ पिब वृ॒त्रह॑ञ्छूर वि॒द्वान् ।
ज॒हि श॒त्रूँ॒ रप॒ मृ॒धो
नुद॒स्वाथाभ॑यं कृणुहि वि॒श्वतो॑
नः॥५२॥

sajoṣā indra sagaṇo marudbhiḥ
somaṁ piba vṛtrahañchūra vidvān ।
jahi śatrūṁrapa mṛdho
nudasvāthābhayaṁ kṛṇuhi viśvato
naḥ ॥52॥

O Indra, O slayer of Vṛtra, O valorous one and all-knowing one, accept with pleasure our soma oblations in the company of your retinue and troop of gods! Slay our enemies, give us victory in battle and grant us safety and fearlessness from every quarter! [Section 1 - Verse 52]

Section 1 - Verse 53

सु॒मि॒त्रा न॒ आप॒ ओष॑धयः सन्तु ।
दु॒मि॒त्रास्त॑स्मै॑ भूयासु॒र्योऽस्मा॑न्
द्वेष्टि॒ यं च॑ वयं द्वि॒ष्मः॥५३॥

sumitrā na āpa oṣadhayaḥ santu ।
durmitrāstasmai bhūyāsuryo'smān
dveṣṭi yaṁ ca vayaṁ dviṣmaḥ ॥ 53॥

For us may (the regents of) water and herbs be friendly and to those who dislike us and whom we dislike let them be unfriendly! [Section 1 - Verse 53]

Section 1 - Verse 54

आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन ।
महे रणाय चक्षसे । यो वः शिवतमो रसस्तस्य
भाजयतेऽह नः । उशतीरिव मातरः ।
तस्मा अरं गमाम वो यस्य क्षयाय जिवथ ।
आपो जनयथा च नः ॥५४॥

āpo hi ṣṭhā mayobhuvastā na ūrje dadhātana ।
mahe raṇāya cakṣase । yo vaḥ śivatamo rasastasya
bhājayate'ha naḥ । uśatīriva mātaraḥ ।
tasmā araṁ gamāma vo yasya kṣayāya jinvatha ।
āpo janayathā ca naḥ ॥54॥

O waters, verily you are bliss-conferring! Being such, grant us food, and great and beautiful insight (of the Supreme Truth)! Further, make us in this very life participators of that joy of yours which is most auspicious, just like fond mothers (who nurse their darlings with nourishment)! May we attain to that satisfactory abode of yours which you are pleased to grant us! Generate for us also the waters of life and pleasures on earth (during our sojourn here)! [Section 1 - Verse 54]

Section 1 - Verse 55

हिरण्यशृङ्गं वरुणं प्रपद्ये
तीर्थं मे देहि याचितः ।
यन्मया भुक्तमसाधूनां
पापेभ्यश्च प्रतिग्रहः ॥५५॥

hiraṇyaśṛṅgaṁ varuṇaṁ prapadye
tīrtha me dehi yācitaḥ ।
yanmayā bhuktamasādhūnām
pāpebhyaśca pratigrahaḥ ॥55॥

I take refuge in Varuṇa, who is of golden lustre or who has a golden diadem! O Varuṇa, being entreated by me, grant me the saving grace! For I have enjoyed what belongs to bad people and accepted gift from sinners. [Section 1 - Verse 55]

Section 1 - Verse 56

यन्मे मनसा वाचा कर्मणा
वा दुष्कृतं कृतम् ।
तन्न इन्द्रो वरुणो बृहस्पतिः
सविता च पुनन्तु पुनः पुनः ॥५६॥

yanme manasā vācā karmaṇā
vā duṣkṛtaṁ kṛtam ।
tanna indro varuṇo bṛhaspatiḥ
savitā ca punantu punaḥ punaḥ ॥56॥

May Indra, Varuṇa, Bṛhaspati and Sāvitrī completely destroy that sin committed by me and my people in thought, word and act! [Section 1 - Verse 56]

Section 1 - Verse 57

नमोऽग्नयेऽप्सुमते नम इन्द्राय नमो
वरुणाय नमो वारुण्यै नमोऽद्भ्यः ॥५७॥

namo'gnaye'psumate nama indrāya |
namo varuṇāya namo vāruṇyai namo'dbhyaḥ ||57||

Salutation to fire hidden in water! Salutation to Indra! Salutation to Varuṇa! Salutation to Vāruṇī, the consort of Varuṇa! Salutation to the deities of waters! [Section 1 - Verse 57]

Section 1 - Verse 58

यद्वापां क्रूरं यदमेध्यं यदशान्तं
तदपगच्छतात् ॥५८॥

yadapām krūram yadamedhyam yadaśāntam
tadapagacchatāt ||58||

(Through the power of this mantra) let all that is injurious, impure and troublesome in water be destroyed. [Section 1 - Verse 58]

Section 1 - Verse 59, 60

अत्याशनादतीपानाद् यच्च उग्रात् प्रतिग्रहात् ।
तन्मे वरुणो राजा पाणिना ह्यवमर्शतु ॥५९॥

atyāśanādatīpānād yacca ugrāt pratigrahāt ।
tanme varuṇo rājā pāṇinā hyavamarśatu ॥59॥

सोऽहमपापो विरजो निर्मुक्तो मुक्तकिल्बिषः ।
नाकस्य पृष्ठमारुह्य गच्छेद्ब्रह्मसलोकताम् ॥६०॥

so'hamapāpo virajo nirmukto muktakilbiṣaḥ ।
nākasya pṛṣṭhamāruhya gacchedbrahmasalokatām ॥60॥

May the King Varuṇa efface by his hand whatever sin I have incurred by unlawful eating, unlawful drinking and accepting gifts from an unlawful person. Thus being sinless, stainless and unbound by evil and bondage, may I ascend to the happy heaven and enjoy equality of status with Brahman! [Section 1 - Verse 59, 60]

Section 1 - Verse 61

यश्चाप्सु वरुणः स
पुनात्वग्धमर्षणः ॥६१॥

yaścāpsu varuṇaḥ sa
punātvaghamarṣaṇaḥ ॥61॥

May the sin-effacing Varuṇa who dwells in other sources of water like rivers, tanks, and wells also purify us! [Section 1 - Verse 61]

इमं मे' गङ्गे यमुने सरस्वति
 शुतुद्रि स्तोमं सचता परुषिण्या ।
 असिक्निया मरुद्वधे वितस्तयार्जकीये
 शृणुह्या सुषो-मया ॥६२॥

imaṁ me gaṅge yamune sarasvati
 śutudri stomam sacatā paruṣṇiyā ।
 asiknia marudvṛdhe vitastayārjīkiye
 śṛṇuhyā suṣomayā ॥62॥

O Ganga, O Yamuna, O Sarasvatī, O Śutudrī, O Marudvṛdhā, O Ārjīkīyā, come together and listen to this hymn of mine along with Paruṣṇī, Asiknī, Vitastā and Suṣomā.
 [Section 1 - Verse 62]

Section 1 - Verse 63, 64, 65

ऋ॒तं च॑ स॒त्यं चा॒भी॒द्वा॒त्तप॒सोऽध्य॑जायत ।
ततो॑ रा॒त्रिर॑जायत॒ ततः॑ समु॒द्रो अ॑र्ण॒वः ॥६३॥

ṛtaṁ ca satyaṁ cābhīddhāttapaso'dhyajāyata ।
tato rātrirajāyata tataḥ samudro arṇavaḥ ॥63॥

समु॒द्राद॑र्ण॒वादधि॑ संवत्स॒रो अ॑जायत ।
अ॒हो॒रा॒त्राणि॑ वि॒दध॑द्वि॒श्वस्य॑ मि॒षतो॑ व॒शी ॥६४॥

samudrādarṇavādadhi saṁvatsaro ajāyata ।
ahorātrāṇi vidadhadviśvasya miṣato vaśī ॥64॥

सू॒र्यचि॒न्द्रम॑सौ॑ धा॒ता य॑थापूर्वम॒कल्प॑यत् ।
दि॒वं च॑ पृथि॒वीं चान्तरि॑क्षमथो सु॒वः ॥६५॥

sūryācandramasau dhātā yathāpūrvamakalpayat ।
divaṁ ca pṛthivīm cāntarikṣamatho suvaḥ ॥65॥

From the all-illuminating Supreme, by His resolve, the right and the true were generated. From Him night and day were generated. And from Him again was generated the sea with different waters. Then, after the creation of the vast ocean the year was generated. Afterwards the ruler of the world of sentient and non-sentient beings who made day and night, ordained sun and moon, sky and earth and the atmosphere and blissful heaven, just as they were in the previous cycles of creation. [Section 1 - Verse 63, 64, 65]

Section 1 - Verse 66

यत्पृथिव्याꣳ रजः स्वमान्तरिक्षे विरोदसी ।
 इमाꣳ स्तदापो वरुणः पुनात्वघमर्षणः ॥
 पुनन्तु वसवः पुनातु वरुणः पुनात्वघमर्षणः ।
 एष भूतस्य मध्ये भुवनस्य गोप्ता ॥
 एष पुण्यकृतां लोकानेष मृत्योर्हिरण्मयम् ।
 द्यावापृथिव्योर्हिरण्मयꣳ सꣳ श्रितꣳ सुवः ।
 स नः सुवः सꣳ शिशाधि ॥६६॥

yatpṛthivyām rajah svamāntarikṣe virodasī ।
 imāmstadāpo varuṇaḥ punātvaghamarṣaṇaḥ ॥
 punantu vasavaḥ punātu varuṇaḥ punātvaghamarṣaṇaḥ ।
 eṣa bhūtasya madhye bhuvanasya goptā ।
 eṣa puṇyakṛtām lokāneṣa mṛtyorhiraṇmayam ।
 dyāvāpṛthivyorhiraṇmayam saṁśṛitam suvaḥ ।
 sa naḥ suvaḥ saṁśīśādhi ॥66॥

May the sin-effacing Varuṇa, the deity presiding over the waters, purify the taint of sin that attaches to the beings dwelling on the earth, in the atmospheric region and in the space between the earth and heaven and also connected with us (the performers of religious work)! May the Vāsus purify us!. May Varuṇa purify us! May Āghamarṣaṇa, the sage called by that name, purify us! [Section 1 - Verse 66]

Section 1 - Verse 67

आर्द्रं॑ ज्वल॑ति॒ज्योति॑र॒हम॑स्मि ।
ज्योति॑र्ज्वल॑ति॒ ब्रह्मा॑ह-मस्मि ।
योऽहम॑स्मि॒ ब्रह्मा॑हम॑स्मि ।
अहम॑स्मि॒ ब्रह्मा॑हम॑स्मि ।
अहमे॒वाहं॑ मां जु॒होमि॑ स्वाहा॑ ॥६७॥

ārdraṃ jvalatijyotirahamasmi ।
jyotirjvalati brahmāhamasmi ।
yo'hamasmi brahmāhamasmi ।
ahamasmi brahmāhamasmi ।
ahamevāhaṃ mām juhomi svāhā ॥67॥

That Supreme Light which projected Itself as the universe like a soaked seed which sprouts (or that Supreme Light which shines as the substratum of the liquid element)—I am that Supreme Light, I am that supreme light of Brahman which shines as the inmost essence of all that exists. In reality I am the same infinite Brahman even when I am experiencing myself as a finite self, owing to Ignorance. [Section 1 - Verse 67]

Section 1 - Verse 68

अ॒का॒र्य॒का॒र्य॒वकी॒र्णी स्ते॒नो
भ्रू॒ण॒हा गु॒रुत॒ल्पगः ।
वरु॑णोऽपा॒म॒घम॑र्ष॒णस्तस्मा॑त्
पा॒पात् प्रमु॑च्यते ॥६८॥

akāryavakīrṇī steno
bhrūṇahā gurutalpagah ।
varuṇo'pāmaghamarṣaṇastasmāt
pāpāt pramucyate ॥ 68॥

He who is a transgressor of the scriptural conduct, a recreant, a thief, a feticide or an outrager of his preceptor's honour is released from his sins, for Varuṇa, the regent of waters and effacer of sins (absolves them from sins by the repetition of this mantra). [Section 1 - Verse 68]

Section 1 - Verse 69

र॒जोभू॑मि॒स्त्व मां॑ रोद॒यस्व
प्रव॑दन्ति॒ धीराः॑ ॥६९॥

rajobhūmistva māṃ rodayasva
pravadanti dhīrāḥ ॥69॥

I am the ground of sins. Therefore you cause me to weep. Wise men say (don't make me weep, but favour me by destroying my sins). [Section 1 - Verse 69]

Section 1 - Verse 70

आक्रान्त्समुद्रः प्रथमे
विधर्मञ्जनयन्प्रजा भुवनस्य राजा ।
वृषा पवित्रे अधि सानो अव्ये
बृहत्सोमो वावृधे सुवान इन्दुः ॥

ākṛāntsamudraḥ prathame
vidharmañjanayanprajā bhuvanasya rājā ।
vṛṣā pavitre adhi sāno avye bṛhatsomo
vāvṛdhe suvāna induḥ ॥70॥

The Supreme, represented as the ocean, has overflown to the whole creation. He has created at first creatures according to the deserts of their various past deeds. He is the ruler of the universe and the munificent giver of gifts to the devotees He dwells together with Umā (His power giving spiritual illumination) in the hearts of devotees which are holier than other parts of their body (the seat of the Divine) and therefore superior and elevated like a peak and affording protection The Jiva who is his abode grows to be infinite. He is the Lord who delights the individual souls by guiding according to their deeds and conferring on them fruits of their actions. [Section 1 - Verse 70]

Section 2 - Verse 1

जा॒तवे॑द॒से सु॒नवा॑म॒ सोम॑मराती॒यतो॑
निद॑हाति॒ वेदः॑ ।
स नः॑ प॒र्षद॑ति॒ दुर्गा॑णि॒ विश्वा॑ न॒वेव॑
सिन्धुं॑ दुरि॒तात्य॑ग्निः ॥१॥

jātavedase sunavāma somamarātīyato
nidahāti vedaḥ ।
sa naḥ parṣadati durgāṇi viśvā nāveva
sindhum duriṭātyagniḥ ॥1॥

May we offer oblations of soma to Jātavedas! May the all-knowing One destroy what is unfriendly to us! May He, the Divine Fire that leads all, protect us by taking us across all perils even as a captain takes the boat across the sea! May He also save us from all wrongs!
[Section 2 - Verse 1]

Section 2 - Verse 2

ताम॒ग्निव॑र्णा॒ तप॑सा॒ ज्वल॑न्तीं
वैरो॑च॒नीं क॑र्म॒फले॑षु॒ जुष्टा॑म् ।
दुर्गा॑ दे॒वीः श॑रण॒महं॑ प्रपद्ये
सुत॑र॒सि तर॑से॒ नमः॑ ॥२॥

tāmagnivarṇāṁ tapasā jvalantīm
vairocanīm karmaphaleṣu juṣṭām ।
durgāṁ devīm śaraṇamaham prapadye
sutarasi tarase namaḥ ॥2॥

I take refuge in Her, the Goddess Durgā, who is fiery in lustre and radiant with ardency, who is the Power belonging to the Supreme, who manifests Himself manifold, who is the Power residing in actions and their fruits rendering them efficacious (or the Power that is supplicated to by the devotees for the fruition of their work). O Thou Goddess skilled in saving, Thou takest us across difficulties excellently well. Our salutations to Thee! [Section 2 - Verse 2]

Section 2 - Verse 3

अग्ने॒ त्वं॑ पा॒रया॑ नव्यो॑ अ॒स्मान्
स्व॒स्तिभि॒रति॑ दु॒र्गाणि॑ वि॒श्वा॑ ।
पू॒श्च॑ पृ॒थ्वी ब॑हु॒ला न॑ उ॒र्वी भ॒वा
तो॒काय॑ तन॒याय॑ शं॒योः॥३॥

agne tvaṁ pārayā navyo asmān
svastibhirati durgāṇi viśvā ।
pūśca pṛthvī bahuḥlā na urvī bhavā
tokāya tanayāya śamyoh ॥3॥

O Fire, thou art worthy of praise! With happy methods take us beyond all difficulties! May our home town and home land become extensive and may the plot of earth (for growing the crops) also be ample! Further, be thou pleased to join our children and their children with joy.
[Section 2 - Verse 3]

Section 2 - Verse 4

वि॒श्वानि॑ नो दु॒र्गहा॑ जा॒तवे॒दः
सि॒न्धुं न॒ वा॒ दुरि॑ता- ति॒प॒षि ।
अग्ने॑ अ॒त्रि॒वन्म॑न॒सा गृ॑णा॒नोऽस्मा॑कं
बो॒ध्यवि॒ता त॒नूना॑म् ॥४॥

viśvāni no durgahā jātavedaḥ
sindhum na vāvā duritātīparṣi ।
agne atrivanmanasā grṇāno'smākaṁ
bodhyavitā tanūnām ॥ 4॥

O Jātavedas, Thou who art the destroyer of all sins, take us beyond all troubles and protect us just as one is taken across the sea by a boat! O Fire, guard our bodies and be mindful (of its safety) like the sage Atri who always repeats mentally ('May everyone be whole and happy').
[Section 2 - Verse 4]

Section 2 - Verse 5

पृ॒त॒ना॒जित॒ꣳ सह॑मानमु॒ग्रम॒ग्निꣳ
हु॒वेम॑ प॒र॒मात्स॒धस्था॑त् ।
स नः॑ प॒र्ष॒दति॑ दु॒र्गाणि॒ विश्वा॑
क्षाम॑द्दे॒वो अति॑ दु॒रि॒तात्य॒ग्निः ॥५॥

pr̥tanājitaṃ sahamānamugnamagniṃ
huvema paramātsadhastāt ।
sa naḥ parṣadati durgāṇi viśvā
kṣāmaddevo ati duritātyagniḥ ॥5॥

We invoke from the highest place of assembly the Fire-God who is the leader of all, who is the charger and vanquisher of the hosts of enemies, and who is fierce. May He, the Fire-God take us across all our difficulties and wrongs and all that is perishable, and protect us!

[Section 2 - Verse 5]

Section 2 - Verse 6

प्र॒त्नोषि॑ क॒मीड॒यो' अध्व॑रेषु स॒नाच्च॑
हो॒ता न॒व्यश्च॑ स॒त्सि ।
स्वां चा॑ग्ने त॒नुवं' पि॒प्रय॑स्वा॒स्मभ्यं॑'
च सौ॒भ॒ग॒माय॑जस्व ॥६॥

pratnoṣi kamīḍyo adhvareṣu sanācca
hotā navyaśca satsi ।
svāṃ cāgne tanuvaṃ piprayasvāsmabhyaṃ
ca saubhagamāyajasva ॥6॥

Thou, who art lauded in sacrifices, increase our happiness! Thou abidest in the form of sacrificers, ancient and recent, in the places of sacrifice. O Fire, be thou pleased to make (us) happy (who are) thine own selves! Further, grant us from all sides, good fortune! [Section 2 - Verse 6]

गोभिर्जुष्टमयुजो निषिक्तं तवेन्द्र
विष्णोरनुसंचरेम ।
नाकस्य पृष्ठमभि संवसानो
वैष्णवीं लोक इह मादयन्ताम् ॥७॥

gobhirjuṣṭamayujo niṣiktaṁ tavendra
viṣṇoranusaṁcarema ।
nākasya pṛṣṭhamabhi saṁvasāno
vaiṣṇavīm loka iha mādayantām ॥7॥

O Lord, Thou art unconnected (with sin and sorrow) and thou pervadest (all sacrifices)! (Desirous of good fortune) comprising in cattle and overflowing (with the current of immortal bliss), may we serve Thee without break! May the gods who dwell in the highest region of heaven delight me—(practising loving adoration) for Viṣṇu —here on the earth by granting my wish. [Section 2 - Verse 7]

Section 3 - Verse 1

भूरन्नमग्नये' पृथिव्यै स्वाहा,
भुवोऽन्नं' वायवेऽन्तरिक्षाय स्वाहा,
सुवरन्नमादित्याय दिवे स्वाहा,
भूर्भुवस्सुवरन्नं चन्द्रमसे
दिग्भ्यः स्वाहा, नमो' देवेभ्यः स्वधा
पितृभ्यो भूर्भुवः सुवरन्नमोम् ॥१॥

bhūrannamagnaye pr̥thivyai svāhā
bhuvo'nnam̐ vāyave'ntarikṣāya svāhā
suvarannamādityāya dive svāhā
bhūrbhuvassuvarannam̐ candramase
digbhyaḥ svāhā namo devebhyaḥ svadhā
pitṛbhyo bhūrbhuvāḥ suvarannamom ॥1॥

(May the Deity) Earth (grant me) food! For that I make oblation to Fire and Earth. Hail! (May the Deity of) Atmosphere (grant me) food! For that I make oblation to Air and Atmosphere. Hail! (May the Deity of) Heaven (grant me) food! For that I make oblation to the Sun and Heaven. Hail! (May the Deities of) Earth, Atmosphere and Heaven (grant me) food! For that I make oblation to the Moon and the Quarters Hail! Salutation to Gods! Svadhā (reverence) to Manes (May the Deities of) Earth, Atmosphere and Heaven (assent to my desire with the utterance of) Om (and grant me) food! [Section 3 - Verse 1]

Section 4 - Verse 1

भूर॒ग्नये॑ पृ॒थि॒व्यै स्वा॒हा, भुवो॑
वा॒यवे॑ऽन्तरि॑क्षाय॒ स्वाहा॑,
सुव॑रादि॒त्याय॑ दि॒वे स्वा॒हा,
भूर्भुव॑स्सुव॑श्चन्द्रम॑से दि॒ग्भ्यः
स्वा॒हा, नमो॑ दे॒वेभ्यः॑ स्व॒धा
पि॒तृभ्यो॑ भूर्भुवः॑ सुव॑र॒ग्न ओम् ॥१॥

bhūragnaye pṛthivyai svāhā bhuvo
vāyave'ntarikṣāya svāhā
suvarādityāya dive svāhā
bhurbhuvassuvaścandramase digbhyaḥ
svāhā namo devebhyaḥ svadhā
pitṛbhyo bhūrbhuvaḥsuvaragna om ||1||

Hail I offer this oblation to Brahman who is expressed by the first Vyāhṛti, to Fire created by Him and to the Earth dependent on Him. Hail! I offer this oblation to Brahman who is expressed by the second Vyāhṛti, to the Air created by Him and to the Atmosphere dependent on Him. Hail I offer this oblation to Brahman who is expressed by the third Vyāhṛti, to the Sun created by Him and to Heaven dependent on Him. Hail! I offer this oblation to Brahman who is expressed by the Vyāhṛtis, Bhūḥ, Bhuvaḥ and Suvāḥ, to the Moon created by Him and to the Quarters. Salutation to the gods dwelling in all the regions' Reverence to the departed ancestors' I am that Brahman expressed by Om in unity and also expressed by the three Vyāhṛtis in His threefold aspect. O Divine Fire, assent to my prayer. [Section 4 - Verse 1]

Section 5 - Verse 1

भूर॒ग्नये॑ च॒ पृथि॒व्यै च॑ मह॒ते च॒ स्वाहा॒,
भुवो॑ वा॒यवे॑ चान्तरि॑क्षाय च मह॒ते च॒ स्वाहा॒,
सुव॑रादि॒त्याय॑ च दि॒वे च॑ मह॒ते च॒ स्वाहा॒,
भूर्भुव॑स्सुवश्चन्द्रम॑से च॒ नक्ष॑त्रेभ्यश्च दि॒ग्भ्यश्च॑
मह॒ते च॒ स्वाहा॒, नमो॑ दे॒वेभ्यः॑
स्व॒धा पि॒तृभ्यो॑ भूर्भुवः॑ सुव॒र्मह॒रोम् ॥१॥

bhūragnaye ca pṛthivyai ca mahute ca svāhā
 bhuvo Vāyave cāntarikṣāya ca mahate ca svāhā
 suvarādityāya ca dive ca mahate ca svāhā
 bhūrbhuvassuvaścandramase ca nakṣatrebhyaśca
 digbhyaśca mahate ca svāhā namo devebhyaḥ
 svadhā pitṛbhyo bhurbhuvāḥ suvarmaharom ||1||

Hail! I offer this oblation to the adorable Supreme who is the All and to His parts, the Deities, Bhuh, Fire and Earth. Hail! I offer this oblation to the adorable Supreme who is All and to His parts, Bhuvah, Air and Atmosphere. Hail! I offer this oblation to the adorable Supreme who is All and to His parts, Suvah, the Sun and Heaven. Hail! I offer this oblation to the adorable Supreme who is All and to His parts, Bhuh, Bhuvah, Suvah, the Moon, the Asterisms and the Quarters. Salutation to Gods! Reverence to Manes! I am that Supreme Reality expressed by the syllable Om and the three Vyāhrtis, Bhuh, Bhuvah and Suvah. May I attain the Supreme! [Section 5 - Verse 1]

Section 6 - Verse 1

पाहि नो अ॒ग्न ए॒न॒से॒ स्वा॒हा,
पाहि नो वि॒श्ववे॒द॒से॒ स्वा॒हा,
य॒ज्ञं पाहि वि॒भा॒व॒सो॒ स्वा॒हा,
सर्व॑ पाहि शत॒क्र॒तो॒ स्वा॒हा ॥१॥

pāhi no agna enase svāhā
pāhi no viśvavedase svāhā ।
yajñam pāhi vibhāvaso svāhā
sarvam pāhi śatakrato svāhā ॥1॥

O Fire, preserve us from sin. Hail! Preserve us so that we may attain full knowledge! Hail! O Resplendent One, preserve our sacrificial acts. Hail! O Śatakratu, preserve everything (that belongs to us)! Hail! [Section 6 - Verse 1]

Section 7 - Verse 1

पा॒हि नो॑ अ॒ग्न ए॒क॒या, पा॒ह्यु॒त द्वि॒तीय॑या,
पा॒ह्यूर्ज॑ तृ॒तीय॑या, पा॒हि गी॒र्भिश्च॑त॒सृभि॑र्व॒सो
स्वा॒हा ॥१॥

pāhi no agna ekayā pāhyuta dvitīyayā
pāhyūrja ṛtīyayā pāhi gīrbhiścatasṛbhirvaso
svāhā ॥1॥

O Divine Fire, O settler of all creatures, being praised by the hymns of the first Veda, be gracious to protect us! Hail! Further, being praised by the hymns of the second Veda, be gracious to protect us! Hail! Being praised by the hymns of the third Veda, be gracious to protect our food and strengthening essence of it! Hail! Being praised by the hymns of the four Vedas, be gracious to protect us! Hail! [Section 7 - Verse 1]

Section 8 - Verse 1

यश्छन्दसामृषभो
विश्वरूपश्छन्दोभ्यश्छन्दोऽ स्याद्विवेश ।
सतां शिष्यः प्रोवाचोपनिषदिन्द्रो ज्येष्ठ
इन्द्रियाय ऋषिभ्यो नमो देवेभ्यः स्वधा
पितृभ्यो भूर्भुवस्सुवश्छन्द ओम् ॥१॥

yaśchandasāmṛṣabho
viśvarūpaśchandobhyaścandāṃ syāviveśa ।
satāmśīkyah provācopaniṣadindro jyeṣṭha
indriyāya ṛṣibhyo namo devebhyah svadhā
pitṛbhyo bhūrbhuvassuvaśchanda om ॥1॥

The Supreme Being, Indra, who is the most excellent Prāṇava taught in the Vedas, who ensouls the entire universe, who leads the collection of Vedic utterances in Gāyatrī and other metres standing in their beginning, who is capable of being attained by the worshippers and who is the first in the causal link, taught the contemplative sages the sacred wisdom of the Upaniṣad, Himself being the subject-matter of them, in order to strengthen them with the power of knowledge. I salute the gods for removing the obstacles in my path to illumination! For the same I also reverence the Manes! The triple regions of Bhuh, Bhuvah and Suvaḥ and the entire Veda are comprised in Om. [Section 8 - Verse 1]

नमो ब्रह्मणे धारणं मे
अस्त्वनिराकरणं धारयिता
भूयासं कर्णयोः श्रुतं मा
च्योढं ममामुष्य ओम् ॥१॥

namo brahmaṇe dhāraṇaṁ me
astvanirākaraṇaṁ dhārayitā
bhūyāsaṁ karṇayoḥ śrutaṁ mā
cyoḍhaṁ mamāmuṣya om ॥1॥

My salutations to the Supreme. May I concentrate my thoughts upon Him (in order that I may be united with Him)! May I become one practising concentration of thought without distraction! I have heard enough with my ears (and perceived pleasurable objects through other senses). O my senses, do not fail me now (but settle yourselves in the Supreme Brahman with whom I wish to unite myself through the meditation of) Om! [Section 9 - Verse 1]

Section 10 - Verse 1

ऋ॒तं तपः॑ स॒त्यं तपः॑ श्रु॒तं तपः॑
शान्तं॑ तपो॒ दम॑स्तपः॒ शम॑स्तपो
दानं॑ तपो॒ यज्ञं॑ तपो॒ भूर्भुवः॑
सुव॒र्ब्रह्मै॒तदुपा॑स्वै॒तत्तपः॑ ॥

ṛtaṁ tapaḥ satyaṁ tapaḥ śrutaṁ tapaḥ
śāntaṁ tapo damastapaḥ śamastapo
dānaṁ tapo yajñaṁ tapo bhūrbhuvah
suvarbrahmaitadupāsvaitattapaḥ ॥1॥

Right is austerity. Truth is austerity Understanding of the scriptures is austerity. Subduing of one's senses is austerity. Restraint of the body through such means like fast is austerity. Cultivation of a peaceable disposition is austerity. Giving gifts without selfish motives is austerity. Worship is austerity. The Supreme Brahman has manifested Himself as Bhuḥ, Bhuvah and Svah, Meditate upon Him, This is austerity par excellence! [Section 10 - Verse 1]

Section 11 - Verse 1

यथा वृक्षस्य संपुष्पितस्य दूराद्गन्धो
वात्येवं पुण्यस्य कर्मणो दूराद्गन्धो
वाति यथासिद्धारां कर्तेऽवहितामवक्रामे
यद्युवे युवे हवा विह्वयिष्यामि कर्त
पतिष्यामीत्येवममृता-दात्मानं जुगुप्सेत् ॥ १ ॥

yathā vṛkṣasya saṃpuṣṭitasya dūrādgandho
vātyevaṃ puṇyasya karmaṇo dūrādgandho
vāti yathāsidhārāṃ karte'vahitamavakrāme
yadyuve yuve havā vihvayiṣyāmi kartam
patiṣyāmītyevamamṛtādātmānam jugupset ||1||

Just in the same manner as the fragrance of a tree in full blossom is wafted by the wind from a distant place, the fragrance of meritorious deeds—the good name that accrues from them—spreads to a great distance (as far as heaven). There is again this illustration: The cutting edge of a sword is laid across a pit. “I am placing my feet on it, I am treading over it. So saying, if I walk over it, I will be perturbed by the thought of hurt or fall into the pit.” In the same manner a man who is exposed to open and hidden sins must seek to guard himself from either in order that he may attain Immortality. [Section 11 - Verse 1]

Section 12 - Verse 1

अ॒णो॒रणी॑या॒न् म॒ह॒तो म॒ही॑या॒ना॒त्मा
गु॒हा॒यां नि॒हि॒तोऽस्य॑ ज॒न्तोः ।
तम॑क्र॒तुं प॒श्य॒ति वी॒त॒शो॒को धा॒तुः
प्र॒सा॒दा॒न्महि॑मान॑मी॒शम् ॥१॥

aṇoraṇīyān mahato mahīyānātmā
guhāyām nihito'sya jantoḥ ।
tamakratum paśyati vītaśoko dhātuḥ
prasādānmahimānamīśam ॥1॥

The Infinite Self more minute than the minute and greater than the great is set in the heart of the beings here. Through the grace of the Creator one realises Him who is free from desires based on values, who is supremely great and who is the highest ruler and master of all, and becomes free from sorrows. [Section 12 - Verse 1]

Section 12 - Verse 2

स॒प्त प्रा॒णा प्र॒भव॑न्ति॒ तस्मा॑त्
स॒प्ता॒र्चि॒षः स॒मि॒धः स॒प्त जि॒ह्वाः ।
स॒प्त इ॒मे लो॒का येषु॑ चर॑न्ति प्रा॒णा
गु॒हाश॑या॒न्निहि॑ताः स॒प्त स॑प्त ॥

sapta prāṇā prabhavanti tasmāt
saptārciṣaḥ samidhaḥ sapta jihvāḥ ।
sapta ime lokā yeṣu caranti prāṇā
guhāśayānnihitāḥ sapta sapta ॥2॥

From Him originate the seven prāṇas, the seven flames, their fuel, the seven tongues and the seven worlds in which the life-breaths move. (Further other things that are) sevenfold also come forth from Him, who dwells in the secret place of the heart and are set (in their respective places). [Section 12 - Verse 2]

Section 12 - Verse 3

अ॒तः स॒मु॒द्रा गि॒रय॑श्च
सर्वे॑ऽस्मात्स्य॑न्द॒न्ते सि॒न्ध॑वः॒ सर्व॑रूपाः ।
अ॒तश्च॑ वि॒श्वा ओष॑धयो॒ रसा॑श्च
येनै॑ष भू॒तस्ति॑ष्ठत्यन्तरा॒त्मा ॥३॥

ataḥ samudrā girayaśca
sarve'smātsyandante sindhavaḥ sarvarūpāḥ ।
ataśca viśvā oṣadhayo rasāśca
yenaiṣa bhūtastiṣṭhatyantarātmā ॥3॥

From Him arise all the seas and mountains. From Him flow rivers of all kinds and from Him all herbs and essences come forth; united with the essence of the herbs the individual Soul seated in the subtle body dwells in creatures. [Section 12 - Verse 3]

Section 12 - Verse 4

ब्रह्मा देवानां पदवीः

कवीनामृषिविप्राणां महिषो मृगाणाम् ।

श्येनो गृध्राणां स्वधित्तिर्वनानां

सोमः पवित्रमत्येतिरेभन् ॥४॥

brahmā devānām padavīḥ

kavīnāmṛṣirviprāṇām mahiṣo mṛgāṇām ।

śyeno grdhrāṇāmsvadhitiṛvanānām somah

pavitramatyeti rebhan ॥4॥

The Supreme having become the four- faced Brahmā among gods, the master of right words among the composers, the seer among the intelligent people, the buffalo among animals, the kite among the birds, the cutting axe among the destructive tools and soma among the sacrificers, transcends all purifying agencies accompanied by the sound (of holy chant).

[Section 12 - Verse 4]

Section 12 - Verse 5

अजामेकां लोहितशुक्लकृष्णां
बह्वीं प्रजां जनयन्तीं सरूपाम् ।
अजो ह्येको जुषमाणोऽनुशेते
जहात्येनां भुक्तभोगामजोऽन्यः ॥ ५ ॥

ajāmekāṁ lohitaśuklakṛṣṇāṁ
bahvīm prajāṁ janayantīm sarūpām ।
ajo hyeko juṣamāṇo'nuśete
jahātyenāṁ bhuktabhogāmajo'nyaḥ ॥ 5 ॥

There is one unborn Female (Maya, the uncaused substance of the universe) red, white and black (representing Sattva, Rajas and Tamas) producing manifold offspring of the same nature. There is one unborn (in the generic sense some jivas who are attached) who lies by here taking delight in her; there is another unborn (in the generic sense those who are not attached) who leaves her after having enjoyed her. [Chapter 12 – Verse 5]

Section 12 - Verse 6

हंसः शुचिषद्वसुरन्तरिक्षसद्धोता

वेदिषदतिथिर्दुरोणसत् ।

नृषद्वरसदृतसद्व्योमसदजा

गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ ६ ॥

haṁsaḥ śuciṣadvasurantarikṣasaddhotā

vediṣadatithirduroṇasat ।

nṛṣadvarasadr̥tasadvyomasadabjā

gojā ṛtajā adrijā ṛtaṁ bṛhat ॥ 6 ॥

That which is the sun who abides in the clear sky, is the Vasu (the air that moves) in the mid-region, is the fire that dwells in the sacrificial altar and in the domestic hearth as the guest, is the fire that shines in men and in the gods, as the Soul, is the fire that is consecrated in the sacrifice, is dwelling in the sky as air, is born in water as submarine heat, is born in the rays of the sun, is the fire that is directly seen as the luminary, and is born on the mountain as the rising sun - that is the Supreme Truth, the Reality underlying all. [Chapter 12 - Verse 6]

यस्माज्जा॒ता न प॒रा नै॒व कि॒ञ्च-नास॒
य अ॑वि॒वेश॒ भुव॑नानि॒ विश्वा॑ ।
प्र॒जाप॑तिः प्र॒जया॑ संवि॒दान-स्त्रीणि॒
ज्योती॑षि सच॒ते स षोड॑शी ॥६क॥

yasmājjātā na parā naiva kiṁcanāsa
ya āviveśa bhuvanāni viśvā ।
prajāpatiḥ prajāyā saṁvidānastrīṇi
jyotīṃṣi sacate sa ṣoḍaśī ॥6 kall

The beings born from Prajāpati are not separate from Him. Before their birth nothing whatsoever existed other than Him, who entered all the creatures of the world as their in-most Self. Prajāpati has identified Himself with the creatures. He imparts the three luminaries, fire, sun and moon, lustre by identifying Himself with them. He is endowed with sixteen parts. [Chapter 12 - Verse 6(i)]

Section 12 - Verse 7

घृतं मिमिक्षिरे घृतमस्य योनिर्घृते
श्रितो घृतमुवस्य धाम ।
अनुष्वधमावह मादयस्व स्वाहाकृतं
वृषभ वक्षि हव्यम् ॥७॥

ghṛtaṁ mimikṣire ghṛtamasya yonirghṛte
śrito ghṛtamuvasya dhāma ।
anuṣvadhamāvaha mādayasva svāhākṛtaṁ
vṛṣabha vakṣi havyam ॥ 7 ॥

The sacrificers poured clarified butter into the consecrated Fire. Clarified butter is the place of origin of this one and in clarified butter is his support. Indeed clarified butter is his luminant and residence. O Fire, with every offering of oblation bring here the gods and delight them. O thou excellent one, convey to gods the offerings we have made with Svaha.
[Chapter 12 – Verse 7]

Section 12 - Verse 8

समुद्रादूर्मिर्मधुमाः उदारदुपाः
शुना सममृतत्वमानद् ।
घृतस्य नाम गुह्यं यदस्ति
जिह्वा देवानाममृतस्य नाभिः ॥८॥

samudrādūrmirmadhumām udāradupām
śunā samamṛtatvamānaḥ ।
ghṛtasya nāma guhyaṁ yadasti
jihvā devānāmamṛtasya nābhiḥ ॥ 8 ॥

From the Supreme Fount, vast as the ocean, arose the universe in the shape of waves yielding enjoyment to created beings. The name designating the self-luminous Reality and consisting of the syllable Om is hidden in the Vedas. By contemplating on the Supreme along with the slow repetition of that name one attains to Immortality. This designation of the Supreme is on the lips of contemplative sages and it is the central support of undying bliss. [Chapter 12 – Verse 8]

Section 12 - Verse 9

वयं नाम प्रब्रवामा घृतेनास्मिन्
यज्ञे धारयामा नमोभिः ।
उप ब्रह्मा शृणवच्छस्यमान
चतुःशृङ्गोऽवमीद्गौर एतत् ॥९॥

vayaṁ nāma prabravāmā ghṛtenāsmiṇ
yajñe dhārayāmā namobhiḥ ।
upa brahmā śṛṇavacchasyamāna
catuḥśṛṅgo'vamīdgaura etat ॥ 9 ॥

May we always repeat in our contemplative sacrifices the designation Om which has for its cause the Self-luminous Reality and may we also hold Him in our hearts with salutations. The four-horned white Bull has expressed this Supreme Brahman praised by us in the hearing of co-seekers. [Chapter 12 – Verse 9]

Section 12 - Verse 10

चत्वारि शृङ्गा त्रयो अस्य पादा
द्वे शीर्षे सप्त हस्तासो अस्य ।
त्रिधा बद्धो वृषभो रोरवीति
महो देवो मर्त्याः आविवेश ॥१०॥

catvāri śṛṅgā trayo asya pādā
dveśīrṣe sapta hastāso asya ।
tridhā baddho vṛṣabho roravīti
maho devo martyāṃ āviveśa ॥ 10 ॥

The syllable Om conceived as the Bull possesses four horns, three feet and two heads. He has seven hands. This Bull connected in a threefold manner, eloquently declares the Supreme. The Self-luminous Deity has entered the mortals everywhere. [Chapter 12 – Verse 10]

Section 12 - Verse 11

त्रिधा हितं पणिभिर्गुह्यमानं
गवि देवासो घृतमन्वविन्दन् ।
इन्द्र एकं सूर्य एकं जजान
वेनादेकं स्वधया निष्टतक्षुः ॥११॥

tridhā hitam paṇibhirguhyamānam
gavi devāso ghṛtamanvavindan ।
indra ekam sūrya ekam jajāna
venādekam svadhayā niṣṭatakṣuḥ ॥ 11 ॥

God-like sages attained in the order (of their spiritual practices) the Self-luminous Reality laid in the three states of consciousness and secretly held by the teachers who praise it by chants in the Vedic speech (the great formulas such as "Thou art That"). Indra or Virat, the regent of the visible universe and the waking consciousness created one, the visible world. Surya representing Taijasa and Hiranyagarbha created one, namely, the world of dream, and from Vena came the remaining one, the dreamless sleep By the self-supporting Paramatman all these threefold categories were fashioned. [Chapter 12 – Verse 11]

Section 12 - Verse 12

यो देवानां प्रथमं पुरस्ताद्-
विश्वाधिको रुद्रो महर्षिः ।
हिरण्यगर्भं पश्यत जायमानः
स नो देवः शुभयास्मृत्या संयुनक्तु ॥१२॥

yo devānām prathamam purastād-
viśvādhiko rudro maharṣiḥ ।
hiraṇyagarbham paśyata jāyamānam
sa no devaḥ śubhayāsmṛtyā saṁyunaktu ॥ 12 ॥

May He, the Lord, join us with beneficial remembrance - He who is superior to all, who has been revealed in the Vedas, who is the Supreme Seer and who sees Hiranyagarbha who is the first among the gods and who is born before all the rest. [Chapter 12 – Verse 12]

Section 12 - Verse 13

यस्मात्परं नापरमस्ति किञ्चित्
यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित् ।
वृक्ष इव स्तब्धो दिवि तिष्ठत्येक-
स्तेनेदं पूर्णं पुरुषेण सर्वम् ॥१३॥

yasmātparam nāparamasti kiñcit
yasmānnāṇīyo na jyāyo'sti kaścit ।
vṛkṣa iva stabdho divi tiṣṭhatyeka-
stenedam pūrṇam puruṣeṇa sarvam ॥ 13 ॥

Other than whom there is nothing higher, nothing minuter, nothing greater, by that Purusa - the One who stands still like a tree established in heaven - all this is filled. [Chapter 12 – Verse 13]

न कर्मणा न प्रजया धनेन
त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां
बिभ्राजते यद्यतयो विशन्ति ॥१४॥

na karmaṇā na prajāyā dhanena
tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyām
bibhrājate yadyatayo viśanti ॥ 14 ॥

Not by work not by progeny, not by wealth, they have attained Immortality. Some have attained Immortality by renunciation. That which the hermits attain is laid beyond the heaven; yet it shines brilliantly in the (purified) heart. [Chapter 12 – Verse 14]

Section 12 - Verse 15

वेदान्तविज्ञानविनिश्चितार्थाः
संन्यासयोगाद्यतयः शुद्धसत्त्वाः
ते ब्रह्मलोके तु परान्तकाले
परामृता(त्):परिमुच्यन्ति सर्वे ॥१५॥

vedāntavijñānaviniścītārthāḥ
saṁnyāsayogādyatayaḥ śuddhasattvāḥ ।
te brahmaloke tu parāntakāle
parāmṛtāḥ parimucyanti sarve ॥ 15 ॥

Having attained the Immortality consisting of identity with the Supreme, all those aspirants who strive for self-control, who have rigorously arrived at the conclusion taught by the Vedanta through direct knowledge, and who have attained purity of mind through the practice of the discipline of yoga and steadfastness in the knowledge of Brahman preceded by renunciation, get themselves released into the region of Brahman at the dissolution of their final body. [Chapter 12 – Verse 15]

Section 12 - Verse 16

दह्रं विपापं वरवेश्मभूत
यत् पुण्डरीकं पुरमध्यसं स्थम् ।
तत्रापि दह्रे गगनं विशोकं
तस्मिन् यदन्तस्तदुपासितव्यम् ॥१६॥

dahraṁ vipāpaṁ varaveśmabhūta
yat puṇḍarīkaṁ puramadhyasaṁstham ।
tatrāpi dahre gaganam viśokaṁ
tasmin yadantastadupāsitavyam ॥ 16 ॥

In the citadel of the body there is the small sinless and pure lotus of the heart which is the residence of the Supreme. Further in the interior of this small area there is the sorrowless Ether. That is to be meditated upon continually. [Chapter 12 – Verse 16]

Section 12 - Verse 17

यो वेदादौ स्वरः प्रोक्तो
वेदान्ते च प्रतिष्ठितः ।
तस्य प्रकृतिलीनस्य
यः परः स महेश्वरः ॥१७॥

yo vedādaṁ svarah prokto
vedānte ca pratiṣṭhitaḥ ।
tasya prakṛtilīnasya
yaḥ paraḥ sa maheśvaraḥ ॥ 17 ॥

He is the Supreme Lord who transcends the syllable Om which is uttered at the commencement of the recital of the Vedas, which is well established in the Upanisads and which is dissolved in the primal cause during contemplation. [Chapter 12 – Verse 17]

Section 13 - Verse 1, 2, 3

सहस्रशीर्षं देवं विश्वाक्षं विश्वशम्भुवम् ।
 विश्वं नारायणं देवमक्षरं परमं प्रभु(पद)म् ॥१॥
 विश्वतः परमं नित्यं विश्वं नारायणं हरिम् ।
 विश्वमेवेदं पुरुषस्तद्विश्वमुपजीवति ॥२॥
 पतिं विश्वस्यात्मेश्वरं शाश्वतं शिवमच्युतम् ।
 नारायणं महाज्ञेयं विश्वात्मानं परायणम् ॥३॥

sahasraśīrṣaṁ devaṁ viśvākṣaṁ viśvaśambhuvam ।
 viśvaṁ nārāyaṇaṁ devamakṣaraṁ paramaṁ prabhum ॥ 1 ॥
 viśvataḥ paramaṁ nityaṁ viśvaṁ nārāyaṇaṁ harim ।
 viśvamevedaṁ puruṣastadviśvamupajīvati ॥ 2 ॥
 patiṁ viśvasyātmeśvaraṁ śāśvataṁ śivamacyutam ।
 nārāyaṇaṁ mahājñeyaṁ viśvātmānaṁ parāyaṇam ॥ 3 ॥

This universe is truly the Divine Person only. Therefore it subsists on Him - the self-effulgent Divine Being - who has many heads and many eyes, who is the producer of joy for the universe, who exists in the form of the universe, who is the master and the cause of humanity, whose forms are the various gods, who is imperishable, who is the all-surpassing ruler and saviour, who is superior to the world, who is endless and omniform, who is the goal of humanity, who is the destroyer of sin and ignorance, who is the protector of the universe and the ruler of individual souls, who is permanent, supremely auspicious and unchanging, who has embodied Himself in man as his support (being the indwelling Spirit), who is supremely worthy of being known by the creatures, who is embodied in the universe and who is the supreme goal. [Section 13 – Verse 1, 2, 3]

Section 13 - Verse 4

नारायणः परं ब्रह्म तत्त्वं नारायणः परः ।

नारायणः परो ज्योतिरात्मा नारायणः परः ॥४॥

[नारायणः परो ध्याता ध्यानं नारायणः परः ।]

nārāyaṇaḥ paraṁ brahma tattvaṁ nārāyaṇaḥ paraḥ ।

nārāyaṇaḥ paro jyotirātmā nārāyaṇaḥ paraḥ ॥ 4 ॥

[nārāyaṇaḥ paro dhyātā dhyānaṁ nārāyaṇaḥ paraḥ ।]

Narayana is the Supreme Reality designated as Brahman Narayana is the highest (Self). Narayana is the supreme Light (described in the Upanisads) Narayana is the infinite Self. [Narayana is the most excellent meditator and meditation]. [Section 13 – Verse 4]

Section 13 - Verse 5

यच्च किञ्चिज्जगत्यस्मिन्

दृश्यते श्रूयतेऽपि वा ।

अन्तर्बहिश्च तत्सर्वं

व्याप्य नारायणः स्थितः ॥५॥

yacca kiñcijjagatyasmin

dṛśyate śrūyate'pi vā ।

antarbahiśca tatsarvaṁ

vyāpya nārāyaṇaḥ sthitaḥ ॥ 5 ॥

Whatsoever there is in this world known through perception (because of their proximity) or known through report (because of their distance), all that is pervaded by Narayana within and without. [Section 13 – Verse 5]

Section 13 - Verse 6

अनन्तमव्ययं कविः
समुद्रेऽन्तं विश्वशम्भुवम् ।
पद्मकोशप्रतीकाशः
हृदयं चाप्यधोमुखम् ॥६॥

anantamavyayaṁ kavim
samudre'ntaṁ viśvaśambhuvam ।
padmakośapratīkāśaṁ
hṛdayaṁ cāpyadhomukham ॥ 6 ॥

One should meditate upon the Supreme - the limitless, unchanging, all-knowing, cause of the happiness of the world, dwelling in the sea of one's own heart, as the goal of all striving. The place for His meditation is the ether in the heart - the heart which is comparable to an inverted lotus bud. [Section 13 – Verse 6]

Section 13 - Verse 7

अधो निष्ठया वितस्त्यान्ते नाभ्यामुपरि तिष्ठति ।
हृदयं तद्विजानीयाद्विश्वस्यायतनं महत् ॥७॥

adho niṣṭyā vitastyānte nābhyāmupari tiṣṭhati ।
hṛdayaṁ tadvijānīyādvīśvasyāyatanaṁ mahat ॥ 7 ॥

It should be known that the heart which is located just at the distance of a finger span below the Adam's apple and above the navel is the great abode of the universe. [Section 13 - Verse 7]

Section 13 - Verse 8

सन्ततः सिराभिस्तु
लम्बत्याकोशसन्निभम् ।
तस्यान्ते सुषिरः सूक्ष्मं
तस्मिन्सर्वं प्रतिष्ठितम् ॥८॥

santataṃ sirābhistu
lambatyākośasannibham ।
tasyānte suṣiraṃ sūkṣmaṃ
tasmintsarvaṃ pratiṣṭhitam ॥ 8 ॥

Like the bud of a lotus, suspends in an inverted position, the heart, surrounded by arteries. In it there is a narrow space (or near it there is a narrow space called Susumna). In it everything is supported. [Section 13 – Verse 8]

Section 13 - Verse 9, 10, 11

तस्य मध्ये महानग्निर्विश्वार्चिर्विश्वतोमुखः ।
 सोऽग्रभुग्विभजन्तिष्ठन्नाहारमजरः कविः ॥९॥
 [तियगूर्ध्वमधःशायी रश्मयस्तस्य सन्तता (:) ।]
 सन्तापयति स्वं देहमापादतलमस्तकम् ।
 तस्य मध्ये वह्निशिखा अणीयोर्ध्वा व्यवस्थिता ॥१०॥
 नीलतोयदमध्यस्था विद्युल्लेखेव भास्वरा ।
 नीवारशूकवत्तन्वी पीता भास्वत्यणूपमा ॥११॥

tasya madhye mahānagnirviśvārcirviśvatomukhaḥ ।
 so'grabhugvibhajantiṣṭhannāhāramajaraḥ kaviḥ ॥ 9 ॥
 [tiryagūrdhvamadhaḥśāyī raśmayastasya santatāḥ ।]
 santāpayati svaṁ dehamāpādatalamastakam ।
 tasya madhye vahniśikhā aṇīyordhvā vyavasthitā ॥ 10 ॥
 nīlatoyadamadhyasthā vidyullekheva bhāsvarā ।
 nīvāraśūkvattanvī pītā bhāsvatyaṇūpama ॥ 11 ॥

In the middle of that (narrow space of the heart or susumna) remains the undecaying, all-knowing, omnifaced, great Fire, which has flames on every side, which enjoys the food presented before it, which remains assimilating the food consumed, (the rays of which spread scattering themselves vertically and horizontally,) and which warms its own body from the insole to the crown. In the centre of the Fire which permeates the whole body, there abides a tongue of Fire, of the colour of shining gold, which is the topmost among the subtle, which is dazzling like the flash of the lightning that appears in the middle of a rain-bearing cloud, which is as slender as the awn of a paddy grain; and which serves as a comparison to illustrate subtlety. [Section 13 - Verse 9, 10, 11]

Section 13 - Verse 12

तस्याः शिखाया मध्ये
परमात्मा व्यवस्थितः ।
स ब्रह्मा स शिवः [स हरिः] सेन्द्रः
सोऽक्षरः परमः स्वराट् ॥१२॥

tasyāḥ śikhāyā madhye
paramātmā vyavasthitaḥ ।
sa brahmā sa śivaḥ [sa hariḥ] sendraḥ
so'kṣaraḥ paramaḥ svarāṭ ॥ 12 ॥

Paramatman dwells in the middle of that flame. (Although He is thus limited) still He is the four-faced creator, Siva, Visnu, Indra, the material and efficient cause of the Universe and the Supreme Self-luminous Pure Consciousness. [Section 13 – Verse 12]

Section 14 - Verse 1

आदित्यो वा एष एतन्मण्डलं तपति तत्र ता ऋचस्तदृचा
मण्डलं स ऋचां लोकोऽथ य एष एतस्मिन्मण्डलेऽर्चिर्दीप्यते
तानि सामानि स साम्नां लोकोऽथ य एष एतस्मिन्मण्डलेऽर्चिषि
पुरुषस्तानि यजूंषि स यजुषा मण्डलं स यजुषां लोकः
सैषा त्रय्येव विद्या तपति य एषोऽन्तरादित्ये हिरण्मयः पुरुषः ॥१॥

ādityo vā eṣa etanmaṇḍalam tapati tatra tā ṛcastadr̥cā
maṇḍalam sa ṛcām loko'tha ya eṣa etasminmaṇḍale'rcirdīpyate
tāni sāmāni sa sāmnam loko'tha ya eṣa etasminmaṇḍale'rciṣi
puruṣastāni yajūṃṣi sa yajuṣā maṇḍalam sa yajuṣām lokah
saiṣa trayyeva vidyā tapati ya eṣo'ntarāditye hiraṇmayah puruṣaḥ || 1 ||

Verily Aditya is He, This orb of His gives light and heat, The well-known Rk verses are there, Therefore the orb is the collection of Rks; He is the abode of the Rk verses. Now this flame which is shining in the orb of the sun is the collection of Saman chants, That is the abode of Saman chants Now He who is the person in the flame within the orb of the sun (is to be meditated as) the collection of Yajus; that part of the orb is the collection of Yajus; That is the abode of Yajus Thus by these three the threefold knowledge alone shines. He who is within the sun is the Golden person. [Section 14 – Verse 1]

Section 15 - Verse 1

आदित्यो वै तेज ओजो बलं यशश्चक्षुः श्रोत्रमात्मा मनो
मन्युर्मनुर्मृत्युः सत्यो मित्रो वायुराकाशः प्राणो लोकपालः
कः किं कं तत्सत्यमन्नमृतो जीवो विश्वः कतमः स्वयम्भु
ब्रह्मैतदमृत एष पुरुष एष भूतानामधिपतिर्ब्रह्मणः सायुज्यः
सलोकतामाप्नोत्येतासामेव देवतानां सायुज्यः सार्ष्टिताः
समानलोकतामाप्नोति य एवं वेदेत्युपनिषत् ॥१॥

ādityo vai teja oja balaṁ yaśaścakṣuḥ śrotramātmā mano
manyurmanurmṛtyuḥ satyo mitro vāyurākāśaḥ prāṇo lokapālaḥ
kaḥ kiṁ kaṁ tatsatyamannamamṛto jīvo viśvaḥ katamaḥ svayambhu
brahmaitadamṛta eṣa puruṣa eṣa bhūtānāmadhipatirbrahmaṇaḥ sāyujyam
salokatāmāpnotyetāsāmeva devatānāṁ sāyujyam sārṣṭitāṁ
samānalokatāmāpnoti ya evaṁ vedetyupaniṣat || 1 ||

The sun alone is verily all these: - energy, splendour, strength, renown, sight, hearing, body, mind, anger, Seer, the Deities Death, Satya, Mitra, Wind, Ether and Breath, the Rulers of the world, Prajapati, the Indeterminable One, happiness, that which transcends the senses, truth, food, (span of life), liberation or Immortality, individual Soul, the Universe, the acme of bliss and the self-born Brahman. This Person in the sun is ternal. He is the Lord of all creatures. He who meditates thus upon Him attains union with Brahman and lives in the same region of enjoyment with Him; he attains union, co-residence and like-enjoyment with these gods in their worlds. The secret knowledge is thus imparted. [Chapter 15 – Verse 1]

Section 15 - Verse 2

घृणिः सूर्य आदित्योमर्चयन्ति तपः सत्यं मधु क्षरन्ति
तद्ब्रह्म तदाप आपो ज्योती रसोऽमृतं ब्रह्म भूर्भुवः सुवरोम् ॥२॥

ghṛṇiḥ sūrya ādityomarcayanti tapaḥ satyaṁ madhu kṣaranti

tadbrahma tadāpa āpo jyotī raso'mṛtaṁ brahma bhūrbhuvāḥ suvarom || 2 ||

Aditya, the supreme cause of the universe, is the giver of light and water and is the source of all energy. He is denoted by the syllable om. Gods worship Him as Tapas and Truth. (Being worshipped thus) He grants bliss to the worshippers (Or the worshippers offer honey and sweet offerings to Him). That form of the sun is Brahman That is the pervading cause of all That is water, fire, flavour and ambrosia. The three vyahrti-s representing the three worlds and the pranava representing the cause of the universe denote that Brahman. [Section 15 – Verse 2]

Section 16 - Verse 1

निधनपतये नमः । निधनपतान्तिकाय नमः ।
 ऊर्ध्वाय नमः । उर्ध्वलिङ्गाय नमः ।
 हिरण्याय नमः । हिरण्यलिङ्गाय नमः ।
 सुवर्णाय नमः । सुवर्णलिङ्गाय नमः ।
 दिव्याय नमः । दिव्यलिङ्गाय नमः ।
 भवाय नमः । भवलिङ्गाय नमः ।
 शर्वाय नमः । शर्वलिङ्गाय नमः ।
 शिवाय नमः । शिवलिङ्गाय नमः ।
 ज्वलाय नमः । ज्वललिङ्गाय नमः ।
 आत्माय नमः । आत्मलिङ्गाय नमः ।
 परमाय नमः । परमलिङ्गाय नमः ।
 एतत्सोमस्य सूर्यस्य सर्वलिङ्गं
 स्थापयति पाणिमन्त्रं पवित्रम् ॥१॥

nidhanapataye namaḥ । nidhanapatāntikāya namaḥ ।
 ūrdhvāya namaḥ । ūrdhvaliṅgāya namaḥ ।
 hiraṇyāya namaḥ । hiraṇyaliṅgāya namaḥ ।
 suvarṇāya namaḥ । suvarṇaliṅgāya namaḥ ।
 divyāya namaḥ । divyaliṅgāya namaḥ ।
 bhavāya namaḥ । bhavaliṅgāya namaḥ ।
 śarvāya namaḥ । śarvaliṅgāya namaḥ ।
 śivāya namaḥ । śivaliṅgāya namaḥ ।
 jvalāya namaḥ । jvalaliṅgāya namaḥ ।
 ātmāya namaḥ । ātmaliṅgāya namaḥ ।
 paramāya namaḥ । paramaliṅgāya namaḥ ।
 etatsomasya sūryasya sarvaliṅgaṃ
 sthāpayati paṇimantram pavitram ॥ 1 ॥

By these twenty-two names ending with salutations they consecrate the Śivaliṅga for all— the Liṅga which is representative of soma and sūrya, and holding which in the hand holy formulas are repeated and which purifies all. [Section 16 - Verse 1]

Section 17 - Verse 1

सद्योजातं प्रपद्यामि सद्योजाताय वै नमो नमः ।
भवे भवे नातिभवे भवस्व मां ।
भवोद्भवाय नमः ॥१॥

sadyojātaṁ prapadyāmi sadyojātāya vai namo namaḥ ।
bhave bhave nātibhave bhavasva mām ।
bhavodbhavāya namaḥ ॥ 1 ॥

I take refuge in Sadyojāta. Verily I salute Sadyojāta again and again! O Sadyojāta, do not consign me to repeated birth; lead me beyond birth, into the state of bliss and liberation. I bow down to Him who is the source of transmigratory existence. [Section 17 – Verse 1]

Section 18 - Verse 1

वामदेवाय नमो ज्येष्ठाय नमः
श्रेष्ठाय नमो रुद्राय नमः कालाय नमः
कलविकरणाय नमो बलविकरणाय नमो
बलाय नमो बलप्रमथनाय नमः
सर्वभूतदमनाय नमो मनोन्मनाय नमः ॥१॥

vāmadevāya namo jyeṣṭhāya namaḥ
śreṣṭhāya namo rudrāya namaḥ kālāya namaḥ
kalavikaraṇāya namo balavikaraṇāya namo
balāya namo balapramathāya namaḥ
sarvabhūtadamanāya namo manonmanāya namaḥ .. 1..

Salutation to Vāma deva! Salutation to Jyeṣṭhā! Salutation to Śreṣṭha! Salutation to Rudra! Salutation to Kāla! Salutation to Kala- vikaraṇa! Salutation to Balavikarana! Salutation to Bala! Salutation to Balapramathana! Salutation to Sarvabhūtadamana! Salutation to Manon- mana! [Section 18 – Verse 1]

Section 19 - Verse 1

अघोरेभ्योऽथ घोरेभ्यो घोरघोरतरेभ्यः ।

सर्वतः शर्वे सर्वेभ्यो नमस्ते अस्तु रुद्ररूपेभ्यः ॥१॥

aghorebhyo'tha ghorebhyo ghoraghoratarebhyaḥ ।

sarvataḥ sarva sarvebhyo namaste astu rudrarūpebhyaḥ ॥ 1 ॥

Now, O Sarva, my salutations be at all times and all places to Thy Rudra forms, benign, terrific, more terrific and destructive. [Section 19 - Verse 1]

Section 20 - Verse 1

तत्पुरुषाय विद्महे महादेवाय धीमहि ।

तन्नो रुद्रः प्रचोदयात् ॥१॥

tatpuruṣāya vidmahe mahādevāya dhīmahi ।

tanno rudraḥ pracodayāt ॥ 1 ॥

May we know or realize the Supreme Person. For that, may we meditate upon Mahādeva and to that meditation may Rudra impel us. /Śiva Gāyatrī/

Section 21 - Verse 1

ईशानः सर्वविद्यानामीश्वरः सर्वभूतानां
ब्रह्माधिपति- ब्रह्मणोऽधिपतिर्ब्रह्मा

शिवो मे अस्तु सदाशिवोम् ॥१॥

īśānaḥ sarva vidyānām īśvaraḥ sarva bhūtānām

brahmādhipatir-brahmaṇo'dhipatirbrahmā

śivo me astu sadāśivom ॥ 1 ॥

May the Supreme who is the lustre of all knowledge, controller of all created beings, the preserver of the Vedas and the one overlord of Hiraṇyagarbha, be benign to me! I am the Sadāśiva described thus and denoted by Prāṇava. [Section 21 – Verse 1]

Section 22 - Verse 1

नमो हिरण्यबाहवे हिरण्यवर्णाय हिरण्यरूपाय हिरण्य-पतये
अम्बिकापतये उमापतये पशुपतये नमो नमः ॥१॥

namo hiraṇyabāhave hiraṇyavarṇāya hiraṇyarūpāya hiraṇyapataye |
ambikāpataya umāpataye paśupataye namo namaḥ || 1 ||

Salutations again and again to Hiraṇya- bahu, Hiraṇyavarṇā, Hiraṇya rūpa, Hiraṇya pati, Ambikā pati, Umāpati, Paśupati. [Section 22 – Verse 1]

Section 23 - Verse 1

ऋतं सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलम् ।
ऊर्ध्वरेतं विरूपाक्षं विश्वरूपाय वै नमो नमः ॥१॥

ṛtaṁ satyaṁ paraṁ brahma puruṣaṁ kṛṣṇapiṅgalaṁ |
ūrdhvaretaṁ virūpākṣaṁ viśvarūpāya vai namo namaḥ || 1 ||

Supreme Brahman, the Absolute Reality, has become an androgynous Person in the form of Umā Maheśvara, dark blue and reddish brown in hue, absolutely chaste and possessing uncommon eyes. Salutations to Him alone who is the Soul of the universe or whose form is the universe! [Section 23 – Verse 1]

Section 24 - Verse 1

सर्वो वै रुद्रस्तस्मै रुद्राय नमो अस्तु ।
पुरुषो वै रुद्रः सन्महो नमो नमः ।
विश्वं भूतं भुवनं चित्रं बहुधा
जातं जायमानं च यत् ।
सर्वो ह्येष रुद्रस्तस्मै रुद्राय नमो अस्तु ॥

sarvo vai rudrastasmai rudrāya namo astu ।
puruṣo vai rudraḥ sanmaho namo namaḥ ।
viśvaṁ bhūtaṁ bhuvanaṁ citraṁ bahudhā
jātaṁ jāyamānaṁ ca yat ।
sarvo hyeṣa rudrastasmai rudrāya namo astu ॥ 1 ॥

All this verily is Rudra! To Rudra who is such we offer our salutation. We salute again and again that Being, Rudra, who alone is the light and the Soul of creatures! The material universe, the created beings and whatever there is manifold and profusely created in the past and in the present in the form of the world, all that is indeed this Rudra. Salutations be to Rudra who is such! [Section 24 – Verse 1]

Section 25 - Verse 1

कद्रुद्राय प्रचेतसे मीढुष्टमाय तव्यसे ।
वोचेम शंतमꣳ हृदे ।
सर्वो ह्येष रुद्रस्तस्मै रुद्राय नमो अस्तु ॥१॥

kadrudrāya pracetase mīḍhuṣṭamāya tavyase ।
vocema śaṁtamaṁ hṛde ।
sarvohyeṣa rudrastasmai rudrāya namo astu ॥ 1 ॥

We sing a hymn that confers on us happiness in the highest degree, to Rudra who is worthy of praise, who is endowed with the highest knowledge, who rains objects to the worshippers most excellently, who is more powerful and who is dwelling in the heart. Indeed all this is Rudra! Salutations be to Rudra who is such! [Section 25 – Verse 1]

Section 26 - Verse 1

यस्य वैकङ्कत्यग्निहोत्रहवणी भवति [प्रतिष्ठिताः]
प्रत्ये-वास्याहुतयस्तिष्ठन्त्यथो प्रतिष्ठित्यै ॥

yasya vaikaṅkatyagnihotrahavaṇī bhavati / pratiṣṭhitāḥ/
pratyevāsyāhutayastiṣṭhatyatho pratiṣṭhityai || 1 ||

He who has the sacrificial ladle made of Vikankata tree for his Agnihotra rite offers oblations effective in producing the desired fruit. Further, these oblations contribute to establish (his spiritual knowledge through the generation of mental purity). [Section 26 – Verse 1]

Section 27 - Verse 1

कृणुष्व पाज इति पञ्च ॥

kṛṇuṣva pāja iti pañca ||

Section 28 - Verse 1

अदितिर्देवा गन्धर्वा मनुष्याः पितरोऽसुरास्तेषां
सर्वं भूतानां माता मेदिनी महती मही सावित्री गायत्री
जगत्युर्वी पृथ्वी बहुला विश्वा भूता कतमा काया सा
सत्येत्यमृतेति वासिष्ठः ॥१॥

aditirdevā gandharvā manuṣyāḥ pitaro'surāsteṣāṃ
sarvabhūtānāṃ mātā medinī mahatī mahī sāvitṛī gāyatrī
jagatyurvī pṛthvī bahulā viśvā bhūtā katamā kāyā sā
satyetyamṛteti vāsiṣṭhaḥ || 1 ||

The sage Vasistha declared that Āditi is the Mother and protector of gods, of celestial minstrels, of men, of departed ancestors, of demons and others; that she is possessed of hardness or cohesiveness, that she is excellent and honoured, that she belongs to the Divine Spirit, that she is fit to be praised, contingent and supporting all, that she is rich in crops, broad and possessing a wealth of objects, that she is universal and comprising of the primary element, that she is exceedingly blissful, transformed into the bodies of creatures, illustrious, enduring and hence immortal. [Section 28 – Verse 1]

Section 29 - Verse 1

आपो वा इदं सर्वं विश्वा भूतान्यापः प्राणा वा आपः
पशव आपोऽन्नमापोऽमृतमापः सम्राडापो विराडापः
स्वराडापश्छन्दाः स्यापो ज्योतीः ष्यापो यजूः ष्यापः
सत्य-मापः सर्वा देवता आपो भूर्भुवः सुवराप ओम् ॥१॥

āpo vā idam sarvaṁ viśvā bhūtānyāpaḥ prāṇā vā āpaḥ
paśava āpo'nnamāpo'mṛtamāpaḥ samrāḍāpo virāḍāpaḥ
svarāḍāpaśchandāṃsyāpo jyotīṃsyāpo yajūṃsyāpaḥ
satyamāpaḥ sarvā devatā āpo bhūrbhuvāḥ suvarāpa om || 1 ||

Verily all this is water. All the created beings are water. The vital breaths in the body are water. Quadrupeds are water. Edible crops are water. Ambrosia is water. Samrāt is water. Virāt is water. Svarāt is water. The metres are water. The luminaries are water. Vedic formulas are water. Truth is water. All deities are water. The three worlds denoted by Bhuḥ, Bhuvāḥ and Suvaḥ are water. The source of all these is the Supreme, denoted by the syllable 'Om'.
[Section 29 – Verse 1]

Section 30 - Verse 1

आपः पुनन्तु पृथिवीं पृथिवी पूता पुनातु माम् ।
पुनन्तु ब्रह्मणस्पतिर्ब्रह्मपूता पुनातु माम् ॥१॥
यदुच्छिष्टमभोज्यं यद्वा दुश्चरितं मम ।
सर्वं पुनन्तु मामापोऽसतां च प्रतिग्रहः स्वाहा ॥२॥

āpaḥ punantu pṛthivīm pṛthivī pūtā punātu mām |
punantu brahmaṇaspatirbrahmapūtā punātu mām || 1||
yaducchiṣṭamabhojyaṁ yadvā duścariṭaṁ mama |
sarvaṁ punantu māmāpo'satāṁ ca pratigrahaṁ svāhā || 2||

May this water cleanse my physical body that is made of earthy substances! Thus purified, may the earthy body purify me, the Soul within! May this water purify the guardian of the Vedas, my preceptor! May the purified Vedas taught by the purified teacher purify me! (Or may the Supreme purify me! May the water purified by the Supreme purify me!) My defilement, repast on prohibited food and misconduct if any, and the sin accruing from the acceptance of gifts from persons disapproved by the scripture—from all these may I be absolved! May the waters purify me! Hail! [Section 30 – Verse 1]

Section 31 - Verse 1

अग्निश्च मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्यः ।
पापेभ्यो रक्षन्ताम् । यदह्ना पापमकार्षम् ।
मनसा वाचा हस्ताभ्याम् । पद्भ्यामुदरेण शिश्ना ।
अहस्तदवलुम्पतु । यत्किञ्च दुरितं मयि । इदमहं
माममृतयोनौ । सत्ये ज्योतिषि जुहोमि स्वाहा ॥१॥

agnīśca mā manyuśca manyupatayaśca manyukṛtebhyaḥ |
pāpebhyo rakṣantām | yadahnā pāpamakārṣam |
manasā vācā hastābhyām | padbhyāmudareṇa śīśnā |
ahastadavalimpatu | yatkiñca duritaṁ mayi | idamaham
māmamṛtayonī | satye jyotiṣi juhomi svāhā || 1||

May Fire, Anger and Guardians of anger guard me from the sins resulting from anger! May the Day efface completely whatever sin I have committed on this day by thought, word, hands, feet, stomach and the procreative organ! Further, whatever sinful deed has been committed by me, all that and myself I offer as an oblation into the Self-luminous Truth, the source of Immortality! Hail! [Section 31 – Verse 1]

Section 32 - Verse 1

सूर्यश्च मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्यः ।
पापेभ्यो रक्षन्ताम् । यद्रात्रिया पापमकार्षम् ।
मनसा वाचा हस्ताभ्याम् । पद्भ्यामुदरेण शिश्ना ।
रात्रिस्तदवलुम्पतु । यत्किञ्च दुरितं मयि ।
इदमहं माममृतयोनौ । सूर्ये ज्योतिषि जुहोमि स्वाहा ॥१॥

sūryaśca mā manyuśca manyupatayaśca manyukṛtebhyah |
pāpebhyo rakṣantām | yadrātriya pāpamakārṣam |
manasā vācā hastābhyām | padbhyāmudareṇa śiśnā |
rātristadavalumpatu | yatkiñca duritaṁ mayi |
iadamahaṁ māmamṛtayonī | sūrye jyotiṣi svāhā || 1||

May the Sun, Anger and the Guardians of anger guard me from the sins resulting from anger! May the Night efface completely whatever sin I have committed during the last night by thought, word, hands, feet, stomach and the procreative organ! Further, whatever sinful deed has been committed by me, all that and myself I offer as an oblation into the Supreme Light represented by the sun, the source of Immortality! Hail! [Section 32 – Verse 1]

Section 33 - Verse 1

ओमित्येकाक्षरं ब्रह्म । अग्निर्देवता ब्रह्म इत्यार्षम् ।
गायत्रं छन्दं परमात्मं सरूपम् । सायुज्यं विनियोगम् ॥१॥

omityekākṣaram brahma | agnirdevatā brahma ityārṣam |
gāyatraṁ chandam paramātmam sarūpam | sāyujyam viniyogam || 1||

The one syllable ‘Om’ is Brahman. Agni is its Deity. Its Ṛṣi also is Brahman. Its metre is Gāyatrī. Its use is for the union with Paramātmān who exists as the manifold universe. [Section 33 – Verse 1]

Section 34 - Verse 1

आयातु वरदा देवी अक्षरं ब्रह्म संमितम् ।
गायत्री छन्दसां मातेदं ब्रह्म जुषस्व नः ॥१॥

āyātu varadā devī akṣaram brahma saṁmitam |
gāyatrī chandasām mātēdaṁ brahma juṣasva naḥ || 1||

May the boon-conferring divine Gāyatrī come to us (in order to instruct us about) the imperishable Brahman who is determined by the Vedanta! May Gāyatrī, the mother of metres, favour us with the Supreme just mentioned! [Section 34 – Verse 1]

Section 34 - Verse 2

यदह्नात्कुरुते पापं तदह्नात्प्रतिमुच्यते ।
यद्रात्रियात्कुरुते पापं तद्रात्रियात्प्रतिमुच्यते ।
सर्ववर्णे महादेवि सन्ध्याविद्ये सरस्वति ॥२॥

yadahnātkurute pāpaṁ tadahnātpratimucyate |
yadrātriyātkurute pāpaṁ tadrātriyātpratimucyate |
sarvavarṇe mahādevi sandhyāvidye sarasvati || 2||

O thou who art the source of all letters, O thou the great Deity, O thou the object of meditation at twilight, O thou Sarasvatī, may thy devotee be liberated from the sin, which he commits during the day, by the same day and the sin, which he commits during the night, by the same night.[Section 34 – Verse 2]

Section 35 - Verse 1

ओजोऽसि सहोऽसि बलमसि भ्राजोऽसि देवानां धामना-मासि
विश्वमसि विश्वायुः सर्वमसि सर्वायुरभिभूरो गायत्री-मावाहयामि
सावित्रीमावाहयामि सरस्वतीमावाहयामि छन्दर्षीनावाहयामि
श्रियमावाहयामि गायत्रिया गायत्री छन्दो विश्वामित्र ऋषिः
सविता देवताग्निमुखं ब्रह्मा शिरो विष्णुहृदयः रुद्रः शिखा
पृथिवी योनिः प्राणापानव्यानोदा-नसमाना सप्राणा श्वेतवर्णा
सांख्यायनसगोत्रा गायत्री चतुर्विं-शत्यक्षरा त्रिपदा षट्कुक्षिः
पञ्चशीर्षोपनयने विनियोगः॥१॥

ojo'si saho'si balamasi bhrājo'si devānām dhāmanāmāsi
viśvamasi viśvāyuaḥ sarvamasi sarvāyurabhibhūrom gāyatrīmāvāhayāmi
sāvitṛīmāvāhayāmi sarasvatīmāvāhayāmi chandarhīnāvāhayāmi
śriyamāvāhayāmi gāyatriyā gāyatrī chando Viśvāmitra ṛṣiḥ
savitā devatāgnirmukhaṁ brahmā śiro viṣṇuhṛdayaṁ rudraḥ śikhā
pṛthivī yoniḥ prāṇāpānavyānodānasmānā saprāṇā śvetavarṇā
sāmkhyāyanasagotrā gāyatrī caturviṁśatyakṣarā tripadā ṣṭkukṣiḥ
pañcaśīrṣopanayane viniyogaḥ || 1||

O Gāyatrī, Thou art the essence of strength! Thou art patience, or the subduing power! Thou art physical capacity! Thou art splendour! Thou art the abode of gods and their name! Thou art the insentient universe! Thou art the full span of life or the Lord of all! Thou art every living thing! Thou art the life span of all! Thou art the vanquisher of all that is hostile to us! Thou art the Truth denoted by the Prāṇava! [Section 35 – Verse 1]

Section 35 - Verse 2

ओं भूः । ओं भुवः । ओ ५ सुवः । ओं महः ।

ओं जनः । ओं तपः । ओ ५ सत्यम् ।

ओं तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ।

ओमापो ज्योती रसोऽमृतं ब्रह्म भूर्भुवः सुवरोम् ॥२॥

auṁ bhūḥ | auṁ bhuvaḥ | omṣuvaḥ | auṁ mahāḥ |

auṁ janāḥ | auṁ tapaḥ | omṣatyaṁ |

auṁ tatsaviturvareṇyaṁ bhargo devasya dhīmahi |

dhiyo yo naḥ pracodayāt |

omāpo jyotī raso'mṛtaṁ brahma bhūrbhuvaḥ suvarom || 2||

Om Earth Om Sky! Om Heaven! Om Middle Region!! Om Place of Birth! Om Mansion of the Blessed! Om Abode of Truth. Om may we meditate on the Adorable Light of that Divine Generator who quickens our understandings! Om He is water, light, flavour, ambrosia and also the three worlds! He who is denoted by Prāṇava is all these! [Section 35 – Verse 2]

Section 36 - Verse 1

उत्तमे शिखरे देवि [जाते] भूम्यां पर्वतमूर्धनि ।

ब्राह्मणेभ्योऽभ्यनुज्ञाता गच्छ देवि यथासुखम् ॥१॥

uttame śikhare devi jāte bhūmyāṁ parvatamūrdhani |

brāhmaṇebhyo'bhyanuñjātā gaccha devi yathāsukham || 1||

O Goddess, Thou mayest go and remain at Thy pleasure on the highest and holiest peak on the earth, or in any high place until the brāhmaṇas remember Thee again. [Section 36 – Verse 1]

Section 36 - Verse 2

स्तुतो मया वरदा वेदमाता प्रचोदयन्ती पवने द्विजाता ।
आयुः पृथिव्यां द्रविणं ब्रह्मवर्चसं मह्यं दत्वा
प्रजातुं ब्रह्मलोकम् ॥

stuto mayā varadā vedamātā pracodayantī pavane dvijātā |
āyuhḥ pṛthivyām draviṇam brahmavarcasam mahyam datvā
prajātum brahmalokam || 2 ||

May the boon-conferring Mother of the Vedas, who has been magnified by me, who impels the created beings like wind and who has two places of birth, depart to the excellently produced world of Brahman, having conferred on me, here on the earth, long life, wealth and power of Vedic learning. [Section 36 – Verse 2]

Section 37 - Verse 1

स्तुता मया वरदा वेदमाता
प्रचोदयान्तां पावमानी द्विजानाम् ।
आयुः प्राणं प्रजां पशुं कीर्ति द्रविणं
ब्रह्मवर्चसं मह्यं दत्वा व्रजत ब्रह्मलोकम् ॥

Section 37 - Verse 1

घृणिः सूर्य आदित्यो न प्रभा वात्यक्षरम् ।
मधु क्षरन्ति तद्रसम् । सत्यं वै तद्रसमापो
ज्योती रसोऽमृतं ब्रह्म भूर्भुवः सुवरोम् ॥१॥

ghṛṇiḥ sūrya ādityo na prabhā vātyakṣaram |
madhu kṣaranti tadrasam |satyaṁ vai tadrasamāpo
jyotī raso'mṛtaṁ brahma bhūrbhuvaḥ suvarom || 1||

The imperishable Āditya who is the giver of lustre and the creator of the universe moves in the sky like his own rays. The essence of him in the form of sweet water flows in the shape of rivers. He is the Truth. [Section 37 – Verse 1]

Section 38 - Verse 1

ब्रह्ममेतु माम् । मधुमेतु माम् ।
ब्रह्ममेव मधुमेतु माम् ।
यास्ते सोम प्रजा वत्सोऽभि सो अहम् ।
दुःष्वप्नहन् दुरुष्षह ।
यास्ते सोम प्राणाऽस्ताञ्जुहोमि ॥१॥

brahmametu mām | madhumetu mām |
brahmameva madhumetu mām |
yāste soma prajā vatso'bhi so aham |
duṣṣvapnahan duruṣṣaha |
yāste soma prāṇāmstāñjuhomi || 1||

May the Supreme reach me! May the Blissful reach me! May the Supreme alone that is blissful reach me! O Lord, being one among Thy creatures I am Thy child. Suppress the dreary dream of the empirical existence that I experience! For that I offer myself as an oblation into Thee, O Lord, and the vital and mental powers, Thou hast kept in me. [Section 38 – Verse 1]

Section 38 - Verse 2

त्रिसुपर्णमयाचितं ब्राह्मणाय दद्यात् ।
ब्रह्महत्यां वा एते घ्नन्ति ।
ये ब्राह्मणास्त्रिसुपर्णं पठन्ति ।
ते सोमं प्राप्नुवन्ति ।
आ सहस्रात् पङ्क्तिं पुनन्ति । ओम् ॥२॥

trisuparṇamayācitaṁ brāhmaṇāya dadyāt |
brahmahatyām vā ete ghnanti |
ye brāhmaṇāstrisuparṇaṁ paṭhanti |
te somaṁ prāpnuvanti |
ā sahasrāt paṅktiṁ punanti | aum || 2 ||

One may impart Trisuparṇa to a brāhmaṇa unsolicited. Those brāhmaṇas who recite Trisuparṇa indeed destroy even the sin of killing a brāhmaṇa. They attain to the fruit of the performance of Soma sacrifice! They purify all those who sit in a row of a thousand (while at dinner) and attain union with Prāṇava i.e. the Deity of this mantra! [Section 38 - Verse 2]

Section 39 - Verse 1

ब्रह्म मेधया । मधु मेधया ।
ब्रह्ममेव मधु मेधया ॥१॥

brahma medhayā | madhu medhayā |
brahmameva madhu medhayā || 1||

That Brahman is attained through the power of intelligence. That Bliss is attained through the power of intelligence. The Bliss which is indeed Brahman is attained through the power of intelligence. [Section 39 – Verse 1]

Section 39 - Verse 2

अद्यानो देव सवितः प्रजावत्सावीः सौभगम् ।
परा दुःष्वप्नियं सुव ॥२॥

adyāno deva savitaḥ prajāvatsāvīḥ saubhagam |
parā duṣṣvapniyaṃ suva || 2||

O God, O Thou creator, vouchsafe to us today the prosperity consisting of progeny! Turn away from us this bad dream (of the world)! [Section 39 – Verse 2]

Section 39 - Verse 3

विश्वानि देव सवितर्दुरितानि परासुव ।
यद्भद्रं तन्म आसुव ॥

viśvāni deva savitarduritāni parāsuva |
yadbhadraṃ tanmama āsuva || 3||

O God, O Creator, turn away from me all the sins! Bring to me that which is beneficial! [Section 39 – Verse 3]

Section 39 - Verse 4

मधुवाता ऋतायते मधुक्षरन्ति सिन्धवः ।
माध्वीर्नः सन्त्वोषधीः ॥

madhuvātā ṛtāyate madhukṣaranti sindhavaḥ ।
mādhvīrnaḥ santvoṣadhīḥ ॥ 4॥

To me, who is the devotee of the Supreme Truth, let the wind blow sweetly! Let the rivers run sweetly! Let the herbs be to us sweet and beneficial! [Section 39 – Verse 4]

Section 39 - Verse 5

मधु नक्तमुतोषसि मधुमत्पार्थिवꣳ रजः ।
मधुद्यौरस्तु नः पिता ॥

madhu naktamutoṣasi madhumatpārthivamꣳ rajah ।
madhudyaaurastu naḥ pitā ॥ 5॥

Let there be sweetness day and night! Let the particles of the earth be sweetness- bearing! Let heaven, our father, be sweet to us! [Section 39 – Verse 5]

Section 39 - Verse 6

मधुमान्नो वनस्पतिर्मधुमाꣳ अस्तु सूर्यः ।
माध्वीर्गवो भवन्तु नः ॥

madhumānno vanaspatirmadhumāmꣳ astu sūryaḥ ।
mādhvīrgāvo bhavantu naḥ ॥ 6॥

Let the fruit bearing trees be sweet to us! Let the sun be sweet and beneficial to us! Let the cows be sweetness-bearing to us! [Section 39 – Verse 6]

Section 39 - Verse 7

य इमं त्रिसुपर्णमयाचितं ब्राह्मणाय दद्यात् ।
भ्रूणहत्यां वा एते घ्नन्ति ।
ये ब्राह्मणास्त्रिसुपर्णं पठन्ति ।
ते सोमं प्राप्नुवन्ति ।
आ सहस्रात्पङ्क्तिं पुनन्ति । ओम् ॥७॥

ya imaṁ trisuparṇamayācitaṁ brāhmaṇāya dadyāt |
bhrūṇahatyām vā ete ghnanti |
ye brāhmaṇāstrisuparṇaṁ paṭhanti |
te somaṁ prāpnuvanti |
ā sahasrātpaṅktiṁ punanti | om || 7||

One may impart Trisuparṇa to a Brāhmaṇa unsolicited. Those brāhmaṇas who recite Trisuparṇa indeed destroy even the sin of feticide or hurting a Brāhmaṇa well versed in the Vedas and in their auxiliaries. They attain to the fruit of the performance of Soma sacrifice. They purify all those who sit in a row of a thousand (while at dinner) and attain union with Prāṇava, i.e., the Deity of this mantra. [Section 39 – Verse 7]

Section 40 - Verse 1, 2, 3

ब्रह्म मेधवा । मधु मेधवा ।
ब्रह्ममेव मधु मेधवा ॥१॥

ब्रह्मा देवानां पदवीः
कवीनामृषिविप्राणां महिषो मृगाणाम् ।
श्येनो गृद्धाणां स्वधितिर्वनानां
सोमः पवित्रमत्येति रेभन् ॥

हंसः शुचिषद्वसुरन्तरिक्षसद्धोता
वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसद्वतसद्वचोमसदब्जा गोजा
ऋतजा अद्रिजा ऋतं बृहत् ॥

brahma medhavā | madhu medhavā |
brahmameva madhu medhavā || 1 ||

brahmā devānām padavīḥ
kavīnāmṛṣirviprāṇām mahiṣo mṛgāṇām |
śyeno grddhāṇām svadhitirvanānām
somaḥ pavitramatyeti rebhat || 2 ||

haṁsaḥ śuciṣadvasurantarikṣasaddhotā
vediṣadatithirduroṇasat |
nṛṣadvarasadr̥tasadvyomasadabjā gojā
ṛtajā adrijā ṛtaṁ bṛhat || 3 ||

Section 40 - Verse 4

ऋचे त्वा रुचे त्वा समित्स्रवन्ति
सरितो न धेनाः ।
अन्तर्हृदा मनसा पूयमानाः ।
घृतस्य धारा अभिचाक-शीमि ॥

ṛce tvā ṛce tvā samitsravanti
sarito na dhenāḥ |
antarhṛdā manasā pūyamānāḥ |
ghṛtasya dhārā abhicākaśīmi || 4 ||

I pile fuel in the consecrated fire with a view to acquire the Vedas necessary for Thy worship, meditating on Thee in the form of Ṛgvedā. The unbroken currents of clarified butter offered into the kindled fire—rendered sacred by cordial and hearty thoughts—flow like rivers, the water of which is potable for Gods. By this I kindle the splendour of the holy fire. [Section 40 – Verse 4]

Section 40 - Verse 5

हिरण्ययो वेतसो मध्य आसाम् ।
तस्मिन्त्सुपर्णो मधुकृत्
कुलायी भजन्नास्ते मधु देवताभ्यः ।
तस्यासते हरयः सप्त तीरे स्वधां
दुहाना अमृतस्य धाराम् ॥५॥

hiraṇyayo vetaso madhya āsām ।
tasmintsuparṇo madhukṛt
kulāyī bhajannāste madhu devatābhyaḥ ।
tasyāsate harayaḥ sapta tīre svadhām
duhānā amṛtasya dhārām ॥ 5 ॥

In that Āhavaṇiya Fire, amidst those currents of clarified butter offered as oblation, abides the profusely rich and splendid Supreme Being who is magnified in the Trisuparṇa, who dwells in the nest of the bodies of created beings, who confers bliss on creatures according to their merit, and who shares with gods sweet ambrosia in the form of oblations offered by worshippers in Fire. In His proximity are seated the seven sages who destroy sins by mere remembrance and who continuously pour oblations in the form of a current of nectar keeping in mind the various gods for whom they are meant. [Section 40 – Verse 5]

Section 40 - Verse 6

य इदं त्रिसुपर्णमयाचितं ब्राह्मणाय दद्यात् ।
वीरहत्यां वा एते घ्नन्ति ।
ये ब्राह्मणास्त्रिसुपर्णं पठन्ति ।
ते सोमं प्राप्नुवन्ति ।
आसहस्रात् पङ्क्तिं पुनन्ति । ओम् ॥६॥

ya idaṁ trisuparṇamayācitaṁ brāhmaṇāya dadyāt ।
vīrahatyāṁ vā ete ghnanti ।
ye brāhmaṇāstrisuparṇaṁ paṭhanti ।
te somaṁ prāpnuvanti ।
āsahasrāt paṅktiṁ punanti । auṁ ॥ 6 ॥

This Trisuparṇa may be imparted to a Brāhmaṇa unsolicited. Those brāhmaṇas who recite Trisuparṇa indeed destroy even the sin of slaying a worthy Brāhmaṇa or an anointed king. [Section 40 – Verse 6]

Section 41 - Verse 1

मेधादेवी जुषमाणा न आगाद्विश्वाची
भद्रा सुमनस्यमाना ।
त्वया जुष्टा जुषमाणा दुरुक्तान्बृहद्वदेम
विदथे सुवीराः ॥१॥

medhādevī juṣamāṇā na āgādviśvācī
bhadra sumanasyamānā ।
tvayā juṣṭā juṣamāṇā duruktānbṛhadvadema
vidathe suvīrāḥ ॥ 1 ॥

May the all-penetrating goddess of intellect who is beneficial, favourably disposed to, and delighting in, us visit us! O goddess, may we who were delighting in profitless speech before thy visit, now as the result of thy delight in us, become enlightened and also capable of expressing the Supreme Truth along with our heroic sons and disciples! [Section 41 – Verse 1]

Section 41 - Verse 2

त्वया जुष्ट ऋषिर्भवति देवि
त्वया ब्रह्मागतश्रीरुत त्वया ।
त्वया जुष्टश्चित्रं विन्दते वसु
सा नो जुषस्व द्रविणेन मेधे ॥२॥

tvayā juṣṭa ṛṣirbhavati devi
tvayā brahmāgataśrīruta tvayā |
tvayā juṣṭaścitraṁ vindate vasu
sā no juṣasva draviṇena medhe || 2||

O goddess of intellect, favoured by thee, one becomes a seer; one becomes a brāhmaṇa or a knower of Brahman! Favoured by thee one becomes also possessed of riches. Favoured by thee one obtains manifold wealth. Being such, O goddess of intellect, delight in us and confer on us wealth! [Section 41 – Verse 2]

Section 42 - Verse 1

मेधां म इन्द्रो ददातु मेधां देवी सरस्वती ।
मेधां मे अश्विनावुभावाधत्तां पुष्करस्रजौ ॥१॥

medhām ma indro dadātu meadhām devī sarasvatī |
medhām me aśvināvubhāvādhattām puṣkarasrajau || 1||

May Indra grant me intelligence! May goddess Sarasvatī grant me intelligence! May the two Aśvīns wearing garlands of lotus flowers engender in me intelligence! [Section 42 – Verse 1]

Section 42 - Verse 2

अप्सरासु च या मेधा
गन्धर्वेषु च यन्मनः ।
दैवी मेधा सरस्वती सा मां
मेधा सुरभिर्जुषताः स्वाहा ॥२॥

apsarāsu ca yā medhā
gandharveṣu ca yanmanah |
daivī medhā sarasvatī sa mām
medhā surabhirjuṣatām svāhā || 2||

Hail! May that intelligence favour me— that which is possessed by Apsarās (celestial women), that which is the mental power in Gandharvas (celestial minstrels), that intelligence expressed as the divine Vedic lore and that intelligence which spreads like fragrance.
[Section 42 – Verse 2]

Section 43 - Verse 1

आ मां मेधा सुरभिर्विश्वरूपा
हिरण्यवर्णा जगती जगम्या ।
ऊर्जस्वती पयसा पित्त्वमाना
सा मां मेधा सुप्रतीका जुषताम् ॥१॥

ā mām medhā surabhirviśvarūpā
hiraṇyavarṇā jagatī jagamyā ।
ūrjasvatī payasā pinvamānā sā mām
medhā supratīkā juṣatām || 1||

May that goddess of intelligence come to me with a joyful face and favour me—That goddess of intelligence who is pervasive like fragrance, who is capable of examining all objects, who possesses golden letters in the shape of the syllables of the Vedas (or who is wholesome and charming), who is continuously present, who is fit to be resorted to by the seekers of the values of life again and again, who possesses flavour and strength and who nourishes me with milk and other wealth! [Section 43 – Verse 1]

Section 44 - Verse 1

मयि मेधां मयि प्रजां मय्यग्निस्तेजो दधातु ।
मयि मेधां मयि प्रजां मयीन्द्र इन्द्रियं दधातु ।
मयि मेधां मयि प्रजां मयि सूर्यो भ्राजो दधातु ॥१॥

mayi medhām mayi prajāṁ mayyagnistejo dadhātu ।
mayi medhām mayi prajāṁ mayīndra indriyaṁ dadhātu ।
mayi medhām mayi prajāṁ mayi sūryo bhrājo dadhātu || 1||

May Agni render in me intelligence, continuity of progeny and splendour born of Vedic study! May Indra render in me intelligence, continuity of progeny and virility! May Sūrya render in me intelligence, continuity of progeny and prowess that strikes fear in the hearts of enemies! [Section 44 – Verse 1]

Section 45 - Verse 1

अपैतु मृत्युरमृतं न आगन्वैवस्वतो
नो अभयं कृणोतु ।
पर्णं वनस्पते रिवाभि नः शीयता रयिः
सचतां नः शचीपतिः ॥१॥

apaitu mṛtyuramṛtaṁ na āganvaivasvato
no abhayaṁ kṛṇotu |
parṇaṁ vanaspaterivābhi naḥ śīyatāṁrayiḥ
sacatāṁ naḥ śacīpatiḥ || 1||

May death depart from us! May Immortality come to us! May Vaivasvata Yama grant us safety!
May the sins of us be destroyed like the seared leaves of a tree! May the strength-giving
wealth come to us! [Section 45 – Verse 1]

Section 46 - Verse 1

परं मृत्यो अनुपरेहि पन्थां यस्ते
स्व इतरो देवयानात् ।
चक्षुष्मते शृण्वते ते ब्रवीमि मा
नः प्रजा रीरिषो मोत वीरान् ॥१॥

paraṁ mṛtyo anuparehi panthāṁ
yaste sva itaro devayānāt |
cakṣuṣmate śṛṇvate te bravāmi mā
naḥ prajāṁ rīriṣo mota vīrān || 1||

O Death, go back by thy own path which is other than that of the gods! I entreat thee who art
capable of seeing me and listening to me! Do not destroy our progeny! Do not strike down our
heroes! [Section 46 – Verse 1]

Section 47 - Verse 1

वातं प्राणं मनसान्वारभामहे
प्रजापतिं यो भुवनस्य गोपाः ।
स नो मृत्योस्त्रायतां पात्वहसो
ज्योग्जीवा जराम शीमहि ॥१॥

vātaṁ prāṇaṁ manasānvārabhāmahe
prajāpatiṁ yo bhuvanasya gopāḥ |
sa no mṛtyostrāyatāṁ pātvamhaso
jyogjīvā jarāma śīmahi || 1 ||

We heartily supplicate to the Lord of creatures, who is the protector of the universe and who is active within us as life-breath and outside us as the blowing wind. May He guard us from death and protect us from sin! May we live brilliantly up to our old age! [Section 47 – Verse 1]

Section 48 - Verse 1

अमुत्रभूयादध यद्यमस्य
बृहस्पते अभिशस्तेरमुञ्चः ।
प्रत्यौहतामश्विना मृत्युमस्मद्देवानामग्ने
भिषजा शचीभिः ॥१॥

amutrabhūyādadha yadyamasya
brhaspate abhiśasteramuñcaḥ |
pratyauhatāmaśvinā mṛtyumasmaddevānāmagne
bhiṣajā śacībhiḥ || 1 ||

O thou Supreme Being, release me from the fear of Yama and accusation of people and the necessity of being in the yonder world! O Agni, may the two divine physicians, the Aśvīns, chase away from us death by virtue of the powers of religious work! [Section 48 – Verse 1]

Section 49 - Verse 1

हरिः हरन्तमनुयन्ति देवा
विश्वस्येशानं वृषभं मतीनाम् ।
ब्रह्मसरूपमनु मेदमागादयनं
मा विवधीविक्रमस्व ॥१॥

harim harantamanuyanti devā
viśvasyeśānam vṛṣabhaṁ matīnām |
brahmasarūpamanu medamāgādayanam
mā vivadhīvikramasva || 1||

Like servants gods follow Hari who is the Lord of the universe, who leads all thoughts as the foremost leader and who absorbs into Himself the universe at the time of dissolution (or who destroys the sins of devotees). May this path to liberation taught in the Vedas having the same form as Brahman open itself to me! Deprive not me of that! Strive to secure it for me!
[Section 49 – Verse 1]

Section 50 - Verse 1

शल्लकैरग्निमिन्धान उभौ लोकौ सनेमहम् ।
उभयोलोकयोर्ऋध्वाति मृत्युं तराम्यहम् ॥१॥

śalkairagnimindhāna ubhau lokau sanemaham |
ubhayorlokeyorṛdhvāti mṛtyuṁ tarāmyaham || 1||

Kindling the consecrated fire with chips of wood (in order to offer oblations during worship) may I attain both the worlds! Having attained the prosperity of this world and the next I shall cross over death. [Section 50 – Verse 1]

Section 51 - Verse 1

मा छिदो मृत्यो मा वधीर्मा मे
बलं विवृहो मा प्रमोषीः ।
प्रजां मा मे रीरिष आयुरुग्र
नृचक्षसं त्वा हविषा विधेम ॥१॥

mā chido mṛtyo mā vadhīrmā me
balaṁ vivṛho mā pramoṣīḥ |
prajāṁ mā me rīriṣa āyurugra
nṛcakṣasaṁ tvā haviṣā vidhema || 1||

O fierce Death, do not cut off my life! Do not injure (my interest)! Do not cripple my strength! Do not subject me to deprivation! Do not hurt my progeny and life! I shall serve thee with oblations; for, thou art vigilant over the deeds of men. [Section 51 – Verse 1]

Section 52 - Verse 1

मा नो महान्तमुत मा नो अर्भकं
मा न उक्षन्तमुत मा न उक्षितम् ।
मा नो वधीः पितरं मोत मातरं
प्रिया मा नस्तनुवो रुद्र रीरिषः ॥१॥

mā no mahāntamuta mā no arbhakam
mā na ukṣantamuta mā na ukṣitam |
mā no vadhīḥ pitaraṁ mota mātaraṁ
priyā mā nastanuvo rudra rīriṣaḥ || 1||

O Rudra, injure not our elders, our children, our adults capable of procreation, the foetus we have laid in the mother's womb and our father and mother! Do not hurt our dear selves!
[Section 52 – Verse 1]

Section 53 - Verse 1

मा नस्तोके तनये मा न आयुषि
मा नो गोषु मा नो अश्वेषु रीरिषः ।
वीरान्मा नो रुद्र भामितो वधी-
र्हविष्मन्तो नमसा विधेम ते ॥१॥

mā nastoke tanaye mā na āyushi
mā no goṣu mā no aśveṣu rīriṣaḥ |
vīrānmā no rudra bhāmito vadhīr-
haviṣmanto namasā vidhema te || 1 ||

O Rudra, do not hurt us in respect of our children, our grandchildren, other men belonging to us, our cattle and our horses! Do not hurt in anger our heroes! We shall serve thee with oblations and reverence! [Section 53 – Verse 1]

Section 54 - Verse 1

प्रजापते न त्वदेतान्यन्यो विश्वा
जातानि परि ता बभूव ।
यत्कामास्ते जुहुमस्तन्नो अस्तु
वयं स्याम पतयो रयीणाम् ॥१॥

prajāpate na tvadetānyanyo viśvā
jātāni pari tā babhūva |
yatkāmaste juhumastanno astu
vayaṃ syāma patayo rayīṇām || 1 ||

O Prajāpati, all that is born is not different from Thee! Thou art before them and after also (when they are reabsorbed into Thee)! The created beings cannot surpass Thee! With whatever desire we offer oblations to Thee may that be fulfilled! May we become lords of riches! [Section 54 – Verse 1]

Section 55 - Verse 1

स्वस्तिदा विशस्पतिर्वृत्रहा विमृधो वशी ।
वृषेन्द्रः पुर एतु नः स्वस्तिदा अभयङ्कुरः ॥१॥

svastidā viśaspatirvṛtrahā vimṛdho vaśī ।
vṛṣendraḥ pura etu naḥ svastidā abhayaṅkuraḥ ॥ 1 ॥

May Indra come to our succour—Indra who is the giver of welfare on earth and bliss in the next world, who is the lord of people, who is the slayer of Vṛtra, who is the subduer of enemies and giver of rain, who is peaceable and giver of safety. [Section 55 – Verse 1]

Section 56 - Verse 1

त्र्यम्बकं यजामहे सुगन्धि पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥१॥

tryambakam yajāmahe sugandhim puṣṭivardhanam ।
urvārukamiva bandhanān mṛtyor mukṣīya māmṛtāt ॥ 1 ॥

We worship the three-eyed Lord who is fragrant and who increasingly nourishes the devotees. Worshipping Him may we easily slip off from death just as the ripe cucumber easily separates itself from the binding stalk! May we be never separated from Immortality! [Section 56 – Verse 1]

Section 57 - Verse 1

ये ते सहस्रमयुतं पाशा मृत्यो मर्त्याय हन्तवे ।
तान् यज्ञस्य मायया सर्वानवयजामहे ॥१॥

ye te sahasramayu pāsā mṛtyo martyāya hantave ।
tān yajñasya māyayā sarvānavayajāmahe ॥ 1 ॥

O Death, those thousand and ten thousand snares which thou hast laid for slaying man, all of them we remove by the power of our deeds of worship! [Section 57 – Verse 1]

Section 58 - Verse 1

मृत्यवे स्वाहा मृत्यवे स्वाहा ॥१॥

mṛtyave svāhā mṛtyave svāhā || 1||

Hail! May this be an oblation made to Mṛtyu, the maker of death! [Section 58 – Verse 1]

Section 59 - Verse 1

देवकृतस्यैनसोऽवयजनमसि स्वाहा ।
 मनुष्यकृतस्यैन- सोऽवयजनमसि स्वाहा ।
 पितृकृतस्यैनसोऽवयजनमसि स्वाहा ।
 आत्मकृतस्यैनसोऽवयजनमसि स्वाहा ।
 अन्यकृतस्यै- नसोऽवयजनमसि स्वाहा ।
 अस्मत्कृतस्यैनसोऽवयजनमसि स्वाहा ।
 यद्विवा च नक्तं चैनश्चकृम तस्यावयजनमसि स्वाहा ।
 यत्स्वपन्तश्च जाग्रतश्चैनश्चकृम तस्यावयजनमसि स्वाहा ।
 यत्सुषुप्तश्च जाग्रतश्चैनश्चकृम तस्यावयजनमसि स्वाहा ।
 यद्विद्वांसश्चाविद्वांसश्चैनश्चकृम तस्यावयजनमसि स्वाहा ।
 एनस एनसोऽवयजनमसि स्वाहा ॥१॥

devakṛtasyainaso'vayajanamasi svāhā |
 manuṣyakṛtasyainaso'vayajanamasi svāhā |
 pitṛkṛtasyaiso'vayajanamasi svāhā |
 ātmakṛtasyainaso|vayājanamasi svāhā |
 anyakṛtasyainaso'vayajanamasi svāhā |
 asmatkṛtasyainaso'vayajanamasi svāhā |
 yaddivā ca naktaṁ cainaścakṛma tasyāvayajanamasi svāhā |
 yatsvapantaśca jāgrataścainaścakṛma tasyāvayajanamasi svāhā |
 yatsusuptaśca jāgrataścainaścakṛma tasyāvayajanamasi svāhā |
 yadvidvāṃsaścāvidvāṃsaścainaścakṛma tasyāvayajanamasi svāhā |
 enasa enaso'vayajanamasi svāhā || 1||

O Agni, thou art the remover of the offences we have committed against gods. Hail! Thou art the remover of the offences we have committed against men. Hail! Thou art the remover of the offences we have committed against departed ancestors. Hail! Thou art the remover of the offences we have committed to ourselves. Hail! Thou art the remover of the offences committed by others connected with us. Hail! Thou art the remover of the offences committed by our relatives Hail! Thou art the remover of the offences committed during day and night. Hail! Thou art the remover of the offences committed in the state of dream and waking Hail! Thou art the remover of the offences we have committed in the state of deep sleep and waking. Hail! Thou art the remover of the offences committed consciously and unconsciously Hail! Thou art the remover of the offences committed by contact with those who are sinners Hail! [Section 59 – Verse 1]

Section 60 - Verse 1

यद्वो देवाश्चक्रम जिह्वया गुरु
मनसो वा प्रयुती देवहेडनम् ।
अरावा यो नो अभि दुच्छुनायते
तस्मिन् तदेनो वसवो निधेतन स्वाहा ॥१॥

yadvo devāścakṛma jihvayām guru
manaso vā prāyati devaheḍanam |
arāvā yo no abhi ducchunāyate
tasmin tadenō vasavo nidhetana svāhā || 1||

O Gods, O Vāsus, that serious god- offending sin which we have committed by our tongues, by our understanding, and by our actions, place that in those who come near and act in an evil way towards us! Hail! [Section 60 – Verse 1]

Section 61 - Verse 1

कामोऽकार्षोन्नमो नमः ।
कामोऽकार्षोत्कामः करोति
नाहं करोमि कामः कर्ता नाहं कर्ता
कामः कारयिता नाहं कारयिता एष
ते काम कामाय स्वाहा ॥१॥

kāmo'kārṣīnnamo namaḥ |
kāmo'kārśītkāmaḥ karoti
nāhaṁ karomi kāmaḥ kartā nāhaṁ
kartā kāmaḥ kārayitā nāhaṁ kārayitā eṣa
te kāma kāmāya svāhā || 1||

Salutations to the gods! Desire performed the act. Desire did the act. Desire is doing the act, not I. Desire is the agent, not I. Desire causes the doer to act, not I. O Desire, fascinating in form, let this oblation be offered to thee Hail! [Section 61 – Verse 1]

मन्युरकार्षीन्नमो नमः ।
 मन्युरकार्षीन्मन्युः करोति नाहं
 करोमि मन्युः कर्ता नाहं
 कर्ता मन्युः कारयिता नाहं कार-यिता
 एष ते मन्यो मन्यवे स्वाहा ॥१॥

manyurakārṣīnnamo namaḥ ।
 manyurakārṣīnmanyuḥ karoti nāhaṁ
 karomi manyuḥ kartā nāhaṁ
 kartā manyuḥ kārayitā nāhaṁ kārayitā
 eṣa te manyo manyave svāhā ॥ 1 ॥

Salutations to the gods! Anger performed the act. Anger did the act. Anger is doing the act, not I. Anger is the agent; not I. Anger causes the doer to act, not I. O Anger, let this oblation be offered to thee. Hail! [Section 62 – Verse 1]

Section 63 - Verse 1, 2, 3

तिलाञ्जुहोमि सरसान् सपिष्टान् गन्धार
मम चित्ते रमन्तु स्वाहा ॥१॥
गावो हिरण्यं धनमन्नपानः सर्वेषां
श्रियै स्वाहा ॥२॥
श्रियं च लक्ष्मिं च पुष्टिं च कीर्तिं
चानृण्यताम् । ब्राह्मण्यं बहुपुत्रताम् ।
श्रद्धामेधे प्रजाः संददातु स्वाहा ॥३॥

tilāñjuhomi sarasān sapiṣṭān gandhāra
mama citte ramantu svāhā || 1 ||
gāvo hiraṇyaṁ dhanamannapānaṁ sarveṣāṁ
śriyai svāhā || 2 ||
śriyaṁ ca lakṣmīm ca puṣṭim ca kīrtim
cānṛṇyatām | brāhmaṇyaṁ bahuputratām |
śraddhāmedhe prajāḥ saṁdadātu svāhā || 3 ||

O Supreme Being, I offer oblations of tasty Tila (Sesame) seeds mixed with some flour, into the consecrated fire, may my mind delight in the attributes of the Supreme! Hail!

[Section 63 – Verse 1]

O God, through Thy grace, may I obtain cattle, gold, wealth, food and drink, and all desired objects and beauty and prosperity, for that this oblation be offered to Thee. Hail!

[Section 63 – Verse 2]

May God grant me royal prosperity, the bliss of freedom, health, noble repute, capacity to pay off the debts to gods, departed souls and sages, the qualities of an ideal brāhmaṇa, many sons, faith, intelligence and grandsons! May this oblation be offered for that! Hail!

[Section 63 – Verse 3]

Section 64 - Verse 1

तिलाः कृष्णास्तिलाः श्वेतास्तिलाः
सौम्या वशानुगाः ।
तिलाः पुनन्तु मे पापं यत्किञ्चिद्
दुरितं मयि स्वाहा ॥१॥

tilāḥ kṛṣṇāstilāḥ śvetāstilāḥ
saumyā vaśānugāḥ ।
tilāḥ punantu me pāpaṁ yatkiñcid
duritaṁ mayi svāhā || 1||

O Lord, through Thy grace, may these black Sesame seeds, white Sesame seeds, healthful Sesame seeds and own Sesame seeds cleanse whatever sin there is connected with me or whatever wrong there is in me! For that I offer oblations! Hail! [Section 64 – Verse 1]

Section 64 - Verse 2

चोरस्यान्नं नवश्राद्धं ब्रह्महा गुरुतल्पगः ।
गोस्तेयः सुरापानं भ्रूणहत्या तिला
शान्तिं शमयन्तु स्वाहा ॥२॥

corasyānnaṁ navaśrāddhaṁ brahmahā gurutalpagah ।
gosteyam surāpānaṁ bhrūṇahatyā tilā
śāntim śamayantu svāhā || 2||

May the Sesame seeds offered remove my sins, such as partaking of the food supplied by theft, dining at a place where food is served in connection with the funeral rites of a single recently departed soul, slaying of a brāhmaṇa, outraging the preceptor's honour, cattle-lifting, drink and slaying a hero or a foetus May I have peace. Hail! [Section 64 – Verse 2]

Section 64 - Verse 3

श्रीश्च लक्ष्मीश्च पुष्टीश्च कीर्तिं चानृण्यताम् ।
ब्रह्मण्यं बहुपुत्रताम् ।
श्रद्धामेधे प्रज्ञा तु जातवेदः संददातु स्वाहा ॥३॥

śrīśca lakṣmīśca puṣṭīśca kīrtim cānṛṇyatām |
brahmaṇyaṁ bahuputratām |
śraddhāmedhe prajñā tu jātavedaḥ saṁdadātu svāhā || 3||

May God grant me royal prosperity, the bliss of freedom, health, noble reputation, capacity to pay off the debts to gods, departed souls and sages, the qualities of an ideal brāhmaṇa, many sons, faith, intelligence and grandsons! May this oblation be offered for that! Hail O Jātavedas (the all-knowing Supreme invoked in fire). [Section 64 – Verse 3]

Section 65 - Verse 1

प्राणापानव्यानोदानसमाना मे शुध्यन्तां
ज्योतिरहं विरजा विपाप्मा भूयास ५ स्वाहा ॥१॥

prāṇāpānavyānodānasamānā me śudhyantāṁ
jyotirahaṁ virajā vipāpmā bhūyāsaṁ svāhā || 1||

By this oblation may my in-breath, out-breath, diffused breath, up-breath and middle breath become purified! I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions, in me! For this end may this oblation be appropriately offered into the consecrated fire! Hail! [Section 65 – Verse 1]

Section 65 - Verse 2

वाङ्मनश्चक्षुःश्रोत्रजिह्वाघ्राणरेतोबुद्ध्याकूतिःसंकल्पा
मे शुध्यन्तां ज्योतिरहं विरजा विपाप्मा
भूयास ५ स्वाहा ॥२॥

vānmanaścakṣuḥśrotrajihvāghrāṇaretobuddhyākūtiḥsaṅkalpā
me śudhyantām jyotiraham virajā vipāpmā
bhūyāsaṃ svāhā || 2||

By this oblation may my speech, mind, sight, hearing, taste, smell, seed, intellect, intention and aim become purified! I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions, in me! For this end may this oblation be appropriately offered into the consecrated fire! Hail! [Section 65 – Verse 2]

Section 65 - Verse 3

त्वक्चर्ममांसरुधिरमेदोमज्जास्नायवोऽस्थीनि
मे शुध्यन्तां ज्योतिरहं विरजा विपाप्मा
भूयास ५ स्वाहा ॥३॥

tvakcarmamāṃsarudhiramedomajjāsnāyavo'sthīni
me śudhyantām jyotiraham virajā vipāpmā
bhuyāsaṃ svāhā || 3||

By this oblation may my seven bodily ingredients—outer and inner skin, flesh, blood, fat, marrow, sinew and bone—become purified! I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions, in me! For this end may this oblation be offered into the consecrated fire! Hail! [Section 65 – Verse 3]

Section 65 - Verse 4

शिरःपाणिपादपार्श्वपृष्ठोरुदरजङ्घाशिश्नोपस्थपायवो
मे शुध्यन्तां ज्योतिरहं विरजा विपाप्मा
भूयासः स्वाहा ॥४॥

śiraḥpāṇipādapārśvapṛṣṭhorūdharajaṅghāśiśnopasthapāyavo
me śudhyantāṁ jyotirahaṁ virajā vipāpmā
bhūyāsaṁ svāhā || 4||

By this oblation may the limbs and the parts of my body, comprised by the head, hands, feet, sides, back, thighs, belly, shanks, the generative organ, the middle part of the body (or the male and female generative organs) and the anus become purified! I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions, in me! For this end may this oblation be offered into the consecrated fire! Hail! [Section 65 – Verse 4]

Section 65 - Verse 5

उत्तिष्ठ पुरुष हरित पिङ्गल लोहिताक्षि
देहि देहि ददापयिता मे शुध्यन्तां ज्योतिरहं
विरजा विपाप्मा भूयासः स्वाहा ॥५॥

uttiṣṭha puruṣa harita piṅgala lohitaṁkṣi
dehi dehi dadāpayitā me śudhyantāṁjyotirahaṁ
virajā vipāpmā bhūyāsaṁ svāhā || 5||

O thou Divine Person, who is dark-blue and brown and who is red in eyes make haste to favour me! Grant me more and more purity! Be a grantor of knowledge and purity to me through the medium of my preceptor! May my thoughts become purified! I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions, in me! For this end may this oblation be offered into the consecrated fire Hail! [Section 65 – Verse 5]

Section 66 - Verse 1

पृथिव्यप्तेजोवायुराकाशा मे शुध्यन्तां
ज्योतिरहं विरजा विपाप्मा
भूयासः स्वाहा ॥१॥

pr̥thivyaptejovāyurākāśā me śudhyantām
jyotiraham virajā vipāpmā
bhūyāsaṃ svāhā || 1 ||

By this oblation may the five constituent elements of my body—earth, water, fire, air and ether—become purified! I pray that I become the Supreme Light, bereft of all obstructing sins and their cause, the passions, in me! For this end may this oblation be offered into the consecrated fire! Hail! [Section 66 – Verse 1]

Section 66 - Verse 2

शब्दस्पर्शरूपरसगन्धा मे शुध्यन्तां
ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥२॥

śabdasparśarūparasagandhā me śudhyantām
jyotiraham virajā vipāpmā bhūyāsaṃ svāhā || 2 ||

By this oblation may the qualities of sound, touch, colour, taste and smell (residing in the above five elements constituting my body) become purified! I pray that I become the Supreme Light, bereft of all obstructing sins and their cause, the passions, in me! For this end may this oblation be offered into the consecrated fire! Hail! [Section 66 – Verse 2]

Section 66 - Verse 3

मनोवाक्कायकर्माणि मे शुध्यन्तां
ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥३॥

manovākkāyakarmāṇi me śudhyantām
jyotirahaṁ virajā vipāpmā bhūyāsaṁ svāhā || 3||

By this oblation may the deeds accomplished by my mind, speech and body become purified! I pray that I become the Supreme Light, bereft of all obstructing sins and their cause, the passions, in me! For this end may this oblation be offered into the consecrated fire! Hail!
[Section 66 – Verse 3]

Section 66 - Verse 4

अव्यक्तभावैरहङ्कारै-
ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥४॥

avyaktabhāvairahaṅkārair
jyotirahaṁ virajā vipāpmā bhūyāsaṁ svāhā || 4||

May I have not any suppressed feelings of egoism! I pray that I become the Supreme Light, bereft of all obstructing sins and their cause, the passions, in me! For this end may this oblation be offered into the consecrated fire! Hail! [Section 66 – Verse 4]

Section 66 - Verse 5

आत्मा मे शुध्यन्तां
ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥५॥

ātmā me śudhyantām
jyotirahaṁ virajā vipāpmā bhuyāsaṁ svāhā || 5||

By this oblation may my body become purified! I pray that I become the Supreme Light, bereft of all obstructing sins and their cause, the passions, in me! For this end may this oblation be offered into the consecrated fire! Hail! [Section 66 – Verse 5]

Section 66 - Verse 6

अन्तरात्मा मे शुध्यन्तां
ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥६॥

antarātmā me śudhyantām
jyotiraham virajā vipāpmā bhūyāsam svāhā || 6||

By this oblation may my internal organs become purified! I pray that I become the Supreme Light, bereft of all obstructing sins and their cause, the passions, in me! For this end may this oblation be offered into the consecrated fire! Hail! [Section 66 – Verse 6]

Section 66 - Verse 7

परमात्मा मे शुध्यान्तां
ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥७॥

paramātmā me śudhyantām
jyotiraham virajā vipāpmā bhūyāsam svāhā || 7||

By this oblation may my Infinite Self become purified! I pray that I become the Supreme Light, bereft of all obstructing sins and their cause, the passions, in me! For this end may this oblation be offered into the consecrated fire! Hail! [Section 66 – Verse 7]

Section 66 - Verse 8

क्षुधे स्वाहा । क्षुत्पिपासाय स्वाहा ।
विविद्व्यै स्वाहा । ऋग्विधानाय स्वाहा ।
कषोत्काय स्वाहा । [ओं स्वाहा] ॥८॥

kṣudhe svāhā | kṣutpipāsāya svāhā |
viviḍvyai svāhā | ṛgvidhānāya svāhā |
kaṣotkāya svāhā | auṁ svāhā || 8||

May this oblation be made to the deity of hunger! Hail! May this oblation be made to the conjoined deities of hunger and thirst! Hail! May this oblation be made to the all-pervasive Supreme! Hail! May this oblation be made to the Supreme who is the ordainer of Ṛig chants! Hail! May this oblation be made to the Supreme who is interested in his creation! Hail!
[Section 66 – Verse 8]

Section 66 - Verse 9

क्षुत्पिपासामलं ज्येष्ठामलक्ष्मीर्नाशयाम्यहम् ।
अभूतिमसमृद्धिं च सर्वान्निर्णुद मे पाप्मानः स्वाहा ॥९॥

kṣutpipāsāmalaṁ jyeṣṭhāmalalakṣmīrnāśayāmyaham |
abhūtimasamṛddhiṁ ca sarvānnirṇuda me pāpmānaḥ svāhā|| 9||

O Lord, through thy grace I remove from me that uncleanness in the form of hunger and thirst, misfortune and adversity, poverty and lack of progress, and all the like! Efface my sins! Hail!
[Section 66 – Verse 9]

Section 66 - Verse 10

अन्नमयप्राणमयमनोमयविज्ञानमयमानन्दमयमात्मा
मे शुध्यन्तां ज्योतिरहं विरजा विपाप्मा
भूयासः स्वाहा ॥१०॥

annamayaprāṇamayamanomayavijñānamayamānandamayamātmā
me śudhyantāṁ jyotirahaṁ virajā vipāpmā
bhūyāsaḥ svāhā || 10||

By this oblation may my five-fold self - comprised by the sheaths of food, breath, mind, intelligence and bliss become purified! I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions, in me! For this end may this oblation be offered into the consecrated fire! Hail! [Section 66 – Verse 10]

Section 67 - Verse 1

अग्नये स्वाहा । विश्वेभ्यो देवेभ्यः स्वाहा ।
 ध्रुवाय भूमाय स्वाहा । ध्रुवक्षितये स्वाहा ।
 अच्युतक्षितये स्वाहा । अग्नये स्विष्टकृते स्वाहा ॥
 धर्माय स्वाहा । अधर्माय स्वाहा ।
 अद्भ्यः स्वाहा । ओषधिवनस्पतिभ्यः स्वाहा ।
 रक्षोदेवज-नेभ्यः स्वाहा । गृह्याभ्यः स्वाहा ।
 अवसानेभ्यः स्वाहा । अवसानपतिभ्यः स्वाहा ।
 सर्वभूतेभ्यः स्वाहा । कामाय स्वाहा ।
 अन्तरिक्षाय स्वाहा । यदेजति जगति यच्च चेष्टति
 नाम्नो भागोऽयं नाम्ने स्वाहा । पृथिव्यै स्वाहा ।
 अन्त-रिक्षाय स्वाहा । दिवे स्वाहा ।
 सूर्याय स्वाहा । चन्द्रमसे स्वाहा ।
 नक्षत्रेभ्यः स्वाहा । इन्द्राय स्वाहा ।
 बृहस्पतये स्वाहा । प्रजापतये स्वाहा ।
 ब्रह्मणे स्वाहा । स्वधा पितृभ्यः स्वाहा ।
 नमो रुद्राय पशुपतये स्वाहा । देवेभ्यः स्वाहा ।
 पितृभ्यः स्वधास्तु । भूतेभ्यो नमः ।
 मनुष्येभ्यो हन्ता । प्रजापतये स्वाहा ।
 परमेष्ठिने स्वाहा ॥१॥

agnaye svāhā । viśvebhyo devebhyaḥ svāhā ।
 dhruvāya bhūmāya svāhā । dhruvakṣitaye svāhā ।
 acyutakṣitaye svāhā । agnaye sviṣṭakṛte svāhā ॥
 dharmāya svāhā । adharmāya svāhā ॥
 adbhyaḥ svāhā । oṣadhivanaspatibhyaḥ svāhā ।
 rakṣo-devajanebhyaḥ svāhā । gr̥hyābhyaḥ svāhā ।
 avasānebhyaḥ svāhā । avasānapatibhyaḥ svāhā ।
 sarvabhūtebhyaḥ svāhā । kāmāya svāhā ।
 antarikṣāya svāhā । yadejati jagati yacca ceṣṭati
 nāmno bhāgo'yaṁ nāmne svāhā । pṛthivyai svāhā ।
 antarikṣāya svāhā । dive svāhā ।
 sūryāya svāhā । candramase svāhā ।
 nakṣatrebhyaḥ svāhā । indrāya svāhā ।
 bṛhaspataye svāhā । prajāpataye svāhā ।
 brahmaṇe svāhā । svadhā pitṛbhyaḥ svāhā ।
 namo rudrāya paśupataye svāhā । devebhyaḥ svāhā ।
 pitṛbhyaḥ svadhāstu । bhūtebhyo namaḥ ।
 manuṣyebhyo hantā । prajāpataye svāhā
 parameṣṭhine svāhā ॥ 1 ॥

Oblation to Fire. Oblation to sum total of deities or All-gods. Oblation to the permanent plenitude. Oblation to the permanent ground. Oblation to the unchanging abode. Oblation to the maker of the right sacrifice. Oblation to the religious duty. Oblation to the ir-religious duty. Oblation to the waters. Oblation to the herbs and trees. Oblation to the demons and gods. Oblation to the household deities. Oblation to the deities dwelling in the outskirts of the house. Oblation to the leaders of such deities. Oblation to all spirits or the deities of the five primordial elements. Oblation to the god of love. Oblation to the wind blowing in the sky. Oblation to the Supreme Being who is the totality of words in the Veda and also whatever there is in this world moving as insentient and whatever that acts as sentient. Oblation to the earth. Oblation to the spirits dwelling in the sky. Oblation to the heaven. Oblation to the sun. Oblation to the moon. Oblation to the asterisms. Oblation to the chief of gods. Oblation to the preceptor of gods. Oblation to the lord of creatures. oblation to the four-faced creator. Oblation to the departed ancestors. Salutation and oblation to Rudra, the lord of living beings. Oblation to the gods. Oblation to the manes. Salutations to variety of gods. Oblation to men. Oblation to the lord of creatures. Oblation to the four-faced creator dwelling in Brahmaloaka.

[Section 67 – Verse 1]

Section 67 - Verse 2

यथा कूपः शतधारः सहस्रधारो अक्षितः ।
एवा मे' अस्तु धान्यः सहस्रधारमक्षितम् ॥
धनधान्यै स्वाहा ॥

yathā kūpaḥ śatadhāraḥ sahasradhāro akṣitaḥ |
evā me astu dhānyaṃ sahasradhāramakṣitam ||
dhanadhānyai svāhā || 2||

Just as a perennial well is supplied with water by hundreds and thousands of springs, so may I have an inexhaustible supply of grain from a thousand sources! For that end, I offer oblations to the wealth-holding deity! Hail! [Section 67 – Verse 2]

Section 67 - Verse 3

ये भूताः प्रचरन्ति दिवानक्तं
बलिमिच्छन्तो' वितुदस्य प्रेष्याः ।
तेभ्यो' बलिं पुष्टिकामो' हरामि
मयि पुष्टिं पुष्टिपतिर्दधातु स्वाहा ॥३॥

ye bhūtāḥ pracaranti divānaktam
balimicchanto vitudasya preṣyāḥ |
tebhyo balim puṣṭikāmo harāmi
mayi puṣṭim puṣṭipatirdadhātu svāhā || 3||

With the intention of acquiring prosperity, I present offering of food to those spirits who are the servants of Rudra (dwelling on the cremation ground) causing pain to creatures by death and bereavement, and who wander about day and night in search of tribute! May the lord of prosperity grant me all prosperity! Hail! [Section 67 – Verse 3]

Section 68 - Verse 1

ओं॑ तद्ब्र॒ह्म । ओं॑ तद्वा॒युः । ओं॑ तदा॒त्मा । ओं॑
तत्स॒त्यम् । ओं॑ तत्सर्व॑म् । ओं॑ तत्पु॒रोर्नमः॑ ॥ १ ॥

auṁ tadbrahma | auṁ tadvāyuaḥ | auṁ tadātmā | auṁ
tatsatyam | auṁ tatsarvam | auṁ tatpurornamaḥ || 1||

Om that is Brahman. Om that is Vāyu. Om that is the finite self. Om that is the Supreme Truth. Om that is all. Om that is the multitude of citadels (the bodies of creatures). Salutations to Him! [Section 68 – Verse 1]

Section 68 - Verse 2

ओं॑ अ॒न्तश्च॑रति॑ भू॒तेषु॒ गु॒हायां॑ वि॒श्वमूर्ति॑षु ।
त्वं य॒ज्ञस्त्वं॑ व॒षट्का॑रस्त्वमिन्द्र॑स्त्वम्
रु॒द्रस्त्वं॑ वि॒ष्णुस्त्वं॑ ब्र॒ह्म त्वं॑ प्र॒जा-प॑तिः ।
त्वं तदा॑प॒ आपो॑ ज्योती॒ रसोऽमृ॑तं
ब्र॒ह्म भूर्भुवः॑ सु॒वरो॑म् ॥ २ ॥

om̐ antaśvarati bhūteṣu guhāyām viśvamūrtiṣu |
tvam̐ yajñastvam̐ vaṣaṭkārastvaminrastvam̐
rudrastvam̐ viṣṇustvam̐ brahma tvam̐ prajāpatiḥ |
tvam̐ tadāpa āpo jyotī raso'mṛtaṁ
brahma bhūrbhuvāḥ suvarom̐ || 2||

That Supreme Being moves inside the heart of created beings possessing manifold forms. O Supreme, Thou art the sacrifice, Thou art the expression Vaṣaṭ, Thou art Indra, Thou art Rudra, Thou art Brahma, Thou art Prajāpati, Thou art That, Thou art the water in the rivers and the ocean, Thou art the sun, Thou art flavour, Thou art ambrosia, Thou art the body of the Vedas, Thou art the threefold world and Thou art Om. [Section 68 – Verse 2]

Section 69 - Verse 1

श्रद्धायाम् प्राणे निविष्टोऽमृतं जुहोमि ।
 श्रद्धायामपाने निविष्टोऽमृतं जुहोमि ।
 श्रद्धायामव्याने निविष्टोऽमृतं जुहोमि ।
 श्रद्धायामुदाने निविष्टोऽमृतं जुहोमि ।
 श्रद्धायामसमाने निविष्टोऽमृतं जुहोमि ।
 ब्रह्मणि स आत्मानमृतत्वाय ॥१॥

śraddhāyām prāṇe niviṣṭo'mṛtaṁ juhomi |
 śraddhāyāmapāne niviṣṭo'mṛtaṁ juhomi |
 śraddhāyām vyāne niviṣṭo'mṛtaṁ juhomi |
 śraddhāyāmudāne niviṣṭo'mṛtaṁ juhomi |
 śraddhāyām samāne niviṣṭo'mṛtaṁ juhomi |
 brahmaṇi ma ātmāmṛtatvāya || 1 ||

Firm in my religious faith, I offer this oblation of ambrosia into prāṇa with reverence. Firm in my religious faith, I offer this oblation of ambrosia into apāna with reverence. Firm in my religious faith, I offer this oblation of ambrosia into Vyāna with reverence. Firm in my religious faith, I offer this oblation of ambrosia into Udāna with reverence. Firm in my religious faith, I offer this oblation of ambrosia into Samāna with reverence. By these oblations may my Self be united with the Supreme, so that I may attain Immortality! [Section 69 - Verse 1]

Section 69 - Verse 2

अमृतोपस्तरंमसि ॥२॥

amṛtopastaraṇamasi || 2 ||

O water, thou art the spread out seat of Anna-Brāhman, the immortal food! [Section 69 - Verse 2]

श्रद्धायां प्राणे निविष्टोऽमृतं जुहोमि ।
 शिवो मां विशा-प्रदाहाय । प्राणाय स्वाहा ॥
 श्रद्धायां अपाने निविष्टोऽमृतं जुहोमि ।
 शिवो मां विशाप्रदाहाय । अपानाय स्वाहा ॥
 श्रद्धायां व्याने निविष्टोऽमृतं जुहोमि ।
 शिवो मां विशा-प्रदाहाय । व्यानाय स्वाहा ॥
 श्रद्धायां मुदाने निविष्टोऽमृतं जुहोमि ।
 शिवो मां विशाप्रदाहाय । उदानाय स्वाहा ॥
 श्रद्धायां समाने निविष्टोऽमृतं जुहोमि ।
 शिवो मां विशा-प्रदाहाय । समानाय स्वाहा ॥
 ब्रह्मणि म आत्मामृतत्वाय ॥३॥

śraddhāyām prāṇe niviṣṭo'mṛtaṁ juhomi .
 śivo mā viśāpradāhāya . prāṇāya svāhā ।
 śraddhāyāmapāne niviṣṭo'mṛtaṁ juhomi .
 śivo mā viśāpradāhāya . apānāya svāhā ।
 śraddhāyām vyāne niviṣṭo'mṛtaṁ juhomi .
 śivo mā viśāpradāhāya . vyānāya svāhā ।
 śraddhāyāmudāne niviṣṭo'mṛtaṁ juhomi .
 śivo mā viśāpradāhāya . udānāya svāhā ।
 śraddhāyām samāne niviṣṭo'mṛtaṁ juhomi .
 śivo mā viśāpradāhāya . samānāya svāhā ।
 brahmaṇi ma ātmāmṛtatvāya ॥3॥

Firm in my religious faith, I offer this oblation of ambrosia into Prāṇa with reverence: O thou offered substance, be auspicious and get assimilated into me, so that I may not be consumed by hunger. Prāṇāya svāhā!

Firm in my religious faith, I offer this oblation of ambrosia into Apāna with reverence. O thou offered substance, be auspicious and get assimilated into me, so that I may not be consumed by hunger. Apānāya svāhā!

Firm in my religious faith, I offer this oblation of ambrosia into Vyāna with reverence. O thou offered substance, be auspicious and get assimilated into me, so that I may not be consumed by hunger. Vyānāya svāhā!

Firm in my religious faith, I offer this oblation of ambrosia into Udāna with reverence. O thou offered substance, be auspicious and get assimilated into me, so that I may not be consumed by hunger. Udānāya svāhā!

Firm in my religious faith, I offer this oblation of ambrosia into Samāna with reverence. O thou offered substance, be auspicious and get assimilated into me, so that I may not be consumed by hunger. Samānāya svāhā!

by these oblations may my Self be united with the Supreme, so that I may attain Immortality.

[Section 69 - Verse 3]

Section 69 - Verse 4

अमृतपिधानमसि ॥४॥

amṛtāpidhānamasi ॥4॥

O water, thou art the cover for Anna-Brahman, the immortal food. [Section 69 - Verse 4]

श्रद्धायाम् प्राणे निविश्यामृतं हुतम् ।
 प्राणमन्त्रेनाप्या- यस्व ॥
 श्रद्धायामपाने निविश्यामृतं हुतम् ।
 अपानमन्त्रेनाप्यायस्व ॥
 श्रद्धायाम् व्याने निविश्यामृतं हुतम् ।
 व्यानमन्त्रेनाप्यायस्व ॥
 श्रद्धायामुदाने निविश्यामृतं हुतम् ।
 उदानमन्त्रेनाप्यायस्व ॥
 श्रद्धायाम् समाने निविश्यामृतं हुतम् ।
 समानमन्त्रेनाप्यायस्व ॥

śraddhāyām prāṇe niviśyābhṛtaṃ hatam |
 prāṇamatrenāpyāyasva
 śraddhāyāmapāne niviśyābhṛtaṃ hatam |
 apānamatrenāpyāyasva
 śraddhāyām vyāne niviśyābhṛtaṃ hatam |
 vyānamatrenāpyāyasva
 śraddhāyamudāne niviśyābhṛt hatam |
 udānamatrenāpyāyasva
 śraddhāyām samāne niviśyābhṛtaṃ hatam |
 samānamatrenāpyāyasva || 1 ||

Firm in my religious faith, I have offered this oblation of ambrosia into Prāṇa with reverence: O Prāṇa, increase the power of my in- breath by this food! Firm in my religious faith, I have offered this oblation of ambrosia into Apāna with reverence: O Apāna, increase the power of my out-breath with this food! Firm in my religious faith, I have offered this oblation of ambrosia into Vyāna with reverence: O Vyāna, increase the power of my diffused breath with this food! Firm in my religious faith, I have offered this oblation of ambrosia into Udāna with reverence: O Udāna, increase the power of my up-breath with this food! Firm in my religious faith, I have offered this oblation of ambrosia into Samāna with reverence: O Samāna, increase the power of my middle breath with this food! [Section 70 - Verse 1]

Section 71 - Verse 1

अङ्गुष्ठमात्रः पुरुषोऽङ्गुष्ठं च समाश्रितः ।
ईशः सर्वस्य जगतः प्रभुः प्रीणातु विश्वभुक् ॥१॥

aṅguṣṭhamātraḥ puruṣo'ṅguṣṭhaṁ ca samāśritaḥ ।
īśaḥ sarvasya jagataḥ prabhuḥ prīṇātu viśvabhuk ॥ 1॥

May the Supreme Lord be gratified (by this meal just taken)—Who is the ruler of all the world and the enjoyer of all, Who as the person dwelling in the body, is of the size of the thumb, and Who is the support of the body—imparting to it sentience and activity from the toe to the crown. [Section 71 - Verse 1]

Section 72 - Verse 1

वाङ् म आसन् । नसोः प्राणः । अक्षयोश्चक्षुः ।
कर्णयोः श्रोत्रम् । बाहुवोर्बलम् । उरुवोरोजः ।
अरिष्टा विश्वान्य-ङ्गानि तनूः । तनुवा मे सह
नमस्ते अस्तु मा मा हिंसीः ॥१॥

vāṅ ma āsan | nasoḥ prāṇaḥ | akṣyoścakṣuḥ |
karṇayoḥ śrotram | bāhuvorbalaṁ | uruvorojaḥ |
ariṣṭā viśvānyaṅgāni tanūḥ | tanuvā me saha
namaste astu mā mā himsīḥ || 1||

O Lord, after repast my powers of speech, of breath, of sight, and of hearing, are firm in their respective stations i.e., mouth, nostrils, eyes and ears, so also strength and vitality have returned to my arms and thighs. My subtle body and my gross body with all its limbs are now free from inadequacy. My salutation to Thee! Do not cause any hurt to me and mine! [Section 72 - Verse 1]

Section 73 - Verse 1

वयः सुपर्णा उपसेदुरिन्द्रं'
प्रियमेधा ऋषयो नार्धमानाः ।
अप ध्वान्तमूर्णुहि पूरधि
चक्षुर्मुमुग्ध्यस्मान्निधये'व
बद्धान् ॥१॥

vayaḥ suparṇā upasedurindram
priyamedhā ṛṣayo nādhamānāḥ ।
apa dhvāntamūrṇuhi pūrdhi
cakṣurmumugdhyasmānnidhayeva
baddhān ॥1॥

Like birds with handsome plumage the sages who were devoted to sacrificial worship (or intent on the good of all) approached Indra supplicating thus: Remove our darkness and ignorance; fill our eyes with worthy sights; and release us from the bondage of ignorance like birds trapped in snares. [Section 73 - Verse 1]

Section 74 - Verse 1

प्राणानां ग्रन्थिरसि रुद्रो मां विशान्तकः ।
तेनान्नेनाप्या- यस्व ॥

prāṇānām granthirasi rudro mā viśāntakaḥ ।
tenānnenāpyāyasva ॥1॥

O Rudra, thou art the binding knot of the breaths and the organs of senses functioning in the body! Enter me as the end-maker of sorrows and increase and protect me by that food which I have taken in! [Section 74 - Verse 1]

Section 75 - Verse 1

नमो रुद्राय विष्णवे मृत्युर्मै पाहि ॥१॥

namo rudrāya viṣṇave mṛtyurme pāhi ॥1॥

Salutations to Rudra, and to Viṣṇu (or Rudra who is Viṣṇu)! Guard me from death! [Section 75 - Verse 1]

Section 76 - Verse 1

त्वनेमग्
द्युभिस्त्वमाशुशुक्षणिस्त्वमद्भ्यस्त्वमश्मन्स्परि ।
त्वं वनेभ्यस्त्वमोषधीभ्यस्त्वं नृणां नृपते
जायसे शुचिः ॥१॥

tvamagne
dyubhistvamāśuśukṣaṇistvamadbhyastvamaśmanaspari ॥
tvaṁ vanebhyastvamoṣadhībhyastvaṁ nṛṇāṁ nṛpate
jāyase śuciḥ ॥1॥

O Agni, thou art born on the days of sacrifices as the protector of men in general and of those among men who offer sacrifices! Thou art born spreading light around, or causing pain quickly by mere touch! Thou art born from water as lightning or as the heat under the sea! Thou art born from clouds or stones by friction! Thou art born from the forests! Thou art born from the herbs! Thou art born ever pure or as the sun! [Section 76 - Verse 1]

Section 77 - Verse 1

शिवेन॑ मे॒ संतिष्ठ॑स्व स्योनेन॑ मे॒ संतिष्ठ॑स्व
सुभू॒तेन॑ मे॒ संतिष्ठ॑स्व ब्रह्मवर्च॑सेन॑ मे॒
संतिष्ठ॑स्व यज्ञस्य॑द्धि॒मनु॑संतिष्ठ॑- स्वोप॑
ते यज्ञ॑ नम॒ उप॑ ते नम॒ उप॑ ते नमः॑ ॥१॥

śivena me saṁtiṣṭhasva syonena me saṁtiṣṭhasva
subhūtena me saṁtiṣṭhasva brahmavarcasena me
saṁtiṣṭhasva yajñasyarddhimanu saṁtiṣṭhasvopa
te yajña nama upa te nama upa te namaḥ ॥1 ॥

O Thou Lord, who art worshipped in all the sacrifices, I prostrate before Thee in deep reverence, I prostrate before Thee! I prostrate before Thee! Deign to remain with me as the giver of what is auspicious! Deign to remain with me as the giver of happiness here! Deign to remain with me as the giver of good and divine qualities! Deign to remain with me as the giver of splendour born of Vedic learning! When the sacrifice which I have instituted has been completed prosperously, be with me to confer the fruits of it. [Section 77 - Verse 1]

Section 78 - Verse 1

स॒त्यं प॒रं प॒रं स॒त्यं स॒त्येन॒
न सु॒व॒र्गल्लो॒काच्च॑र्य॒वन्ते क॒दाच॑न
स॒ताः हि स॒त्यं तस्मा॑त्स॒त्ये र॑मन्ते ॥१॥

satyaṁ paraṁ paraṁ satyaṁ satyena
na suvargālohāccyavante kadācana
satām hi satyaṁ tasmātsatyē ramante || 1||

Truthfulness is excellent. What is excellent is truthfulness only. By truthfulness those who have attained to the state of blissfulness never fall from there. What belongs to sat, namely - good people - that is indeed satyam (truthfulness). For this reason seekers of the highest good find delight in truthfulness. [Section 78 - Verse 1]

Section 78 - Verse 2

तप॒ इति॑ तपो॒ नाना॑श॒नात्प॒रं यद्धि॑
प॒रं तप॑स्तद् दु॒र्ध॒र्ष तद्
दु॒रा॒ध॒ष॒ तस्मा॑त्तप॒सि र॑मन्ते ॥२॥

tapa iti tapo nānaśanātparam yaddhi
paraṁ tapastad durdharṣaṁ tad
durādhaṣa tasmāttapasi ramante || 2||

Some hold the opinion that austerity is the means of liberation and that there is no austerity higher than religious fast. This excellent austerity is hard to be practised. A person who practises it becomes invincible (or such austerity is unthinkable for the commonalty). Therefore seekers of the highest good delight in austerity. [Section 78 - Verse 2]

Section 78 - Verse 3

दम् इति नियतं ब्रह्मचारिणस्तस्माद्दमे
रमन्ते ॥३॥

dama iti niyataṁ brahmacāriṇastasmāddame
ramante || 3||

Perfect ascetics declare that withdrawal of the senses from the attraction of forbidden objects is the means of liberation. Therefore they delight in it. [Section 78 - Verse 3]

Section 78 - Verse 4

शम् इत्यरण्ये मुनयस्तस्माच्छमे
रमन्ते ॥४॥

śama ityaraṇye munastamācchame
ramante || 4||

Hermits who dwell in the forest consider that tranquillity of mind is the means of liberation, and therefore they delight in calmness. [Section 78 - Verse 4]

Section 78 - Verse 5

दानमिति सर्वाणि भूतानि प्रशंसन्ति
दानान्नातिदुष्करं तस्माद्दाने रमन्ते ॥५॥

dānamiti sarvāṇi bhūtāni praśaṁsanti
dānānnātiduṣkaraṁ tasmāddāne ramante || 5||

All creatures praise selfless gift as supreme, for there is nothing more difficult to perform than giving selfless gift. Therefore seekers of the highest good delight in giving selfless gift. [Section 78 - Verse 5]

Section 78 - Verse 6

धुर्म इति धर्मेण सर्वमिदं परिगृहीतं
धुर्मान्नातिदुश्चरं तस्माद्धर्मे रमन्ते ॥६॥

dharma iti dharmeṇa sarvamidam parigrhītaṁ
dharmānnātiduścaram tasmāddharme ramante || 6||

Some consider that scriptural duty is the means of liberation. By the performance of scriptural duties all the world is held together. There is nothing more difficult to practise than the duties ordained by the scriptures. Therefore seekers of the highest good find delight in the scriptural duty. [Section 78 - Verse 6]

Section 78 - Verse 7

प्रजन इति भूयांसस्तस्मात् भूयिष्ठाः
प्रजायन्ते तस्मात् भूयिष्ठाः प्रजनने
रमन्ते ॥७॥

prajana iti bhūyāṃsastasmāt bhūyiṣṭhāḥ
prajāyante tasmāt bhūyiṣṭhāḥ prajanane
ramante || 7||

The largest number of people consider that procreation is the means of liberation. For that reason the largest number of offsprings is born. Because procreation is deemed such a means, therefore the largest number of people delight in procreation. [Section 78 - Verse 7]

Section 78 - Verse 8

अ॒ग्नय॑ इ॒त्या॑ह॒ तस्मा॑द॒ग्नय॑ आ॒धा॑तव्याः ॥८॥

agnaya ityāha tasmādagneya ādhātavyāḥ || 8||

Someone devoted to the Vedic religion says that the Vedic Fires are the means of liberation. Therefore the Vedic Fires must be consecrated. [Section 78 - Verse 8]

Section 78 - Verse 9

अ॒ग्नि॒हो॒त्रमि॒त्या॑ह॒ तस्मा॑द॒ग्नि॒हो॒त्रे र॑मन्ते ॥९॥

agnihotramityāha tasmādagnihotre ramante || 9||

Another person devoted to the Vedic religion says that Agnihotra is the means of liberation. Therefore some seekers of the highest good delight in the Agnihotra sacrifice. [Section 78 - Verse 9]

Section 78 - Verse 10

य॒ज्ञ इति॑ य॒ज्ञेन॑ हि दे॒वा दि॒वं॑ ग॒तास्तस्मा॑द्य॒ज्ञे
र॑मन्ते ॥१०॥

yajña iti yajñena hi devā divaṁ gatāstasmādyajñe
ramante ||10||

Others devoted to the Vedic religion say that sacrifice is the means of liberation. Verily, gods have attained heaven by their own prior deeds of sacrifice. Therefore seekers of the highest good delight in the performance of sacrifice. [Section 78 - Verse 10]

Section 78 - Verse 11

मान॒समि॒तिं वि॒द्वाः स॒स्तस्मा॑द्वि॒द्वाः स॒ ए॒व मा॑न॒से
र॑मन्ते ॥११॥

mānasamiti vidvāṃsastasmādvīdvāṃsa eva mānase
ramante || 11 ||

Some wise people consider that inward worship is the means of liberation. Therefore wise people delight only in inward worship. [Section 78 - Verse 11]

Section 78 - Verse 12

न॒ य॒ास इति॑ ब्र॒ह्मा ब्र॒ह्मा हि प॒रः प॒रो हि
ब्र॒ह्मा ता॑नि॒ वा ए॒तान्य॑व॒राणि॑ तपा॒ऽसि न्या॑स
ए॒वात्य॑रेच॒यत् य ए॒वं वेदे॑त्युप॒निष॑त् ॥१२॥

nyāsa iti brahmā brahmā hi paraḥ paro hi
brahmā tāni vā etānyavarāṇi tapāṃsi nyāsa
evātyarecayat ya evaṃ vedetyupaniṣat || 12 ||

Brahma Hiraṇyagarbha considers that sannyāsa is the means of liberation. Hiraṇyagarbha is indeed the Supreme. The Supreme alone is Hiraṇyagarbha (although he is a personality). Certainly these austerities set forth above are inferior. Sannyāsa alone surpassed all. To him who thus knows the all-transcending excellence of sannyāsa precious knowledge (has been imparted). [Section 78 - Verse 12]

Section 79 - Verse 1

प्राजापत्यो हारुणिः सुपर्णेयः प्रजापतिं
पितरमुपससार किं भगवन्तः परमं
वदन्तीति तस्मै प्रोवाच ॥१॥

prājāpatyo hāruṇiḥ suparṇeyaḥ prajāpatim
pitaramupasasāra kiṁ bhagavantaḥ paramaṁ
vadantīti tasmai provāca || 1||

Ārunī, the son of Prajāpati and Suparṇa approached his father Prajāpati—thus we have heard—and questioned him, what is that which revered teachers declare as the supreme means of liberation? To him Prajāpati thus replied [Section 79 - Verse 1]

Section 79 - Verse 2

सत्येन वायुरावाति सत्येनादित्यो रोचते दिवि
सत्यं वाचः प्रतिष्ठा सत्ये सर्वं प्रतिष्ठितं
तस्मात्सत्यं परमं वदन्ति ॥२॥

satyena vāyurāvāti satyenādityo rocate divi
satyaṁ vācaḥ pratiṣṭhā satye sarvaṁ pratiṣṭhitaṁ
tasmātsatyaṁ paramaṁ vadanti || 2||

By truth the wind blows. By truth the sun shines in the sky. Truth is the foundation of speech. Everything in practical life depends on truth. Therefore they say truth is the supreme means of liberation. [Section 79 - Verse 2]

Section 79 - Verse 3

तपसा देवा देवतामग्र आयन् तपसार्षयः
सुवरन्वविन्दन् तपसा सपत्नान्प्रणुदामारातीस्तपसि
सर्वं प्रतिष्ठितं तस्मा- तपः परमं वदन्ति ॥३॥

tapasā devā devatāmagra āyan tapasārṣayaḥ
suvaranvavindan tapasā sapatnānpraṇudāmārātīstapasi
sarvaṁ pratiṣṭhitaṁ tasmāttapaḥ paramaṁ vadanti || 3||

By tapas performed in the beginning gods attained godhood. By tapas seers attained to heaven gradually. By tapas we get rid of our enemies who stand in the way of our acquisitions. Everything is founded in tapas Therefore they say tapas is the supreme (means of liberation).
[Section 79 - Verse 3]

Section 79 - Verse 4

दमेन दान्ताः किल्बिषमवधून्वन्ति दमेन
ब्रह्मचारिणः सुवरगच्छन् दमो भूतानां
दुराधर्ष दमे सर्वं प्रतिष्ठितं तस्माद्दमः
परमं वदन्ति ॥४॥

damena dāntāḥ kilbiṣamavadhūnvanti damena
brahmacāriṇaḥ suvaragacchan damo bhūtānāṁ
durādharṣaṁ dame sarvaṁ pratiṣṭhitaṁ tasmāddamaḥ
paramaṁ vadanti || 4||

Persons who practise sense-control shake off their sin by that. Perfect ascetics reached heaven gradually through sense-control. Sense- control is inaccessible to ordinary creatures. Everything is founded in sense-control. Therefore they say sense-control is the supreme (means of liberation). [Section 79 - Verse 4]

Section 79 - Verse 5

शमेन शान्ताः शिवमाचरन्ति शमेन नाकं
मुनयोऽन्व-विन्दन् शमो भूतानां दुराधर्ष शमे
सर्वं प्रतिष्ठितं तस्मा-च्छमः
परमं वदन्ति ॥५॥

śamena śāntāḥ śivamācaranti śamena nākaṁ
munayo'nvavindan śamo bhūtānāṁ durādharṣaṁ
śame sarvaṁ pratiṣṭhitaṁ tasmācchamaḥ
paramaṁ vadanti || 5 ||

Those who are of a tranquil disposition do good merely by calmness. Sages have attained to heaven through calmness of mind. Calmness of mind is inaccessible for the ordinary creatures. Everything is founded on calmness of mind. Therefore they say that calmness of mind is the supreme means of liberation. [Section 79 - Verse 5]

Section 79 - Verse 6

दानं यज्ञानां वरूथं दक्षिणा, लोके दातारः
सर्वभूता-न्युपजीवन्ति, दानेनारातीरपानुदन्त,
दानेन द्विषन्तो मित्रा भवन्ति, दाने सर्व
प्रतिष्ठितं तस्माद्दानं परमं वदन्ति ॥६॥

dānaṁ yajñānāṁ varūthaṁ dakṣiṇā loke dātāraṁ
sarvabhūtānyupajīvanti dānenārātīrapānudenta
dānena dviṣanto mitrā bhavanti dāne sarvaṁ
pratiṣṭhitaṁ tasmāddānaṁ paramaṁ vadanti || 6 ||

Giving of gift in the shape of Dakṣiṇā is the secure abode of the sacrifices. In the world all creatures subsist on a giver. People remove by gifts those who are envious and malignant towards them. By gift the unfriendly become friendly. Everything is established in gift. Therefore they say that the gift is the supreme means of liberation. [Section 79 - Verse 6]

Section 79 - Verse 7

ध॒र्मो वि॒श्वस्य॑ जग॑तः प्र॒ति॒ष्ठा लो॒के
ध॒र्मि॒ष्ठ प्र॒जा उ॑प- स॒र्पन्ति॑ ध॒र्मेण॑ पा॒पम॑प॒नुद॑ति
ध॒र्मं स॒र्व प्र॑ति॒ष्ठितं॑ तस्मा॑द्ध॒र्मं प॑र॒मं
वद॑न्ति ॥७॥

dharmo viśvasya jagataḥ pratiṣṭhā loka dharmiṣṭha
prajā upasarpanti dharmeṇa pāpamapanudati dharme
sarvaṁ pratiṣṭhitam tasmāddharmaṁ paramaṁ
vadanti || 7||

Dharma, religious righteousness, is the support of the whole universe. All people draw near a person who is fully devoted to dharma. Through dharma a person chases away sin. All are supported by dharma. Therefore they say that dharma is the supreme means of liberation.
[Section 79 - Verse 7]

Section 79 - Verse 8

प्र॒जन॑नं वै प्र॒ति॒ष्ठा लो॒के सा॒धु प्र॒जाया॑स्त॒न्तुं
त॑न्वा॒नः पि॑त॒ृणा॑म॒नु॒णो भ॑व॒ति; तदे॒व त॑स्या॒नृ॒णं
तस्मा॑त् प्र॒जन॑नं प॑र॒मं वद॑न्ति ॥८॥

prajananam vai pratiṣṭhā loka sādhu prajāyāstantum
tanvānaḥ pitṛṇāmanuṇo bhavati tadeva tasyānṛṇam
tasmāt prajananam paramaṁ vadanti || 8||

In this world procreation is certainly the foundation of the race. A person who extends the continuity of progeny in the right way by rearing offsprings, according to the scriptural rules, discharges his debt towards his departed ancestors. That alone is the way for him to pay off his debts towards his ancestors. Therefore they say that procreation is the supreme means of liberation. [Section 79 - Verse 8]

Section 79 - Verse 9

अ॒ग्नयो॒ वै त्रयो॑ वि॒द्या दे॒व्यान् पन्था॑
गा॒र्हप॒त्य ऋक् पृ॒थिवी॑ रथन्त॒रम॑न्वा॒हार्य॒पच॑न्
यजु॑रन्त॒रिक्षं॑ वा॒मदे॒व्य-मा॑हव॒नीयः॑ सा॒म सुव॑र्गो
लो॒को बृ॒हत्तस्मा॑दग्नीन् प॒रमं॑ वदन्ति ॥९॥

agnayo vai trayī vidyā devayānaḥ panthā
gārhapatya ṛk pṛthivī rathantaramanvāhāryapacanaḥ
yajurantarikṣaṁ vāmadevyamāhavanīyaḥ sāma suvargo
loko bṛhattasmādaghnīn paramaṁ vadanti || 9||

The great sacrificial Fires are indeed the three-fold knowledge and the path leading to godhood. Of them, the Gārhapatya Fire is Rigveda, the earth and the Rāthāntara saman chant; Anvāhāryapacana is Yajurveda mid-region and the Vāmadevyā saman chant, Āhavanīya is the Sāma-veda, the heavenly worlds and the Brihat saman chant. Therefore they say that the sacrificial Fires are the supreme means of liberation. [Section 79 - Verse 9]

Section 79 - Verse 10

अ॒ग्नि॒होत्रं॑ सा॒यं प्रा॒तर्गृ॑हाणां निष्कृ॒तिः स्वि॑ष्टं
सु॒हुतं॑ य॒ज्ञक्र॑तूनां प्रा॒यणं॑ सुव॒र्गस्य॑ लो॒कस्य॑
ज्योति॑स्तस्मा॑दग्नि-होत्रं प॒रमं॑ वदन्ति ॥१०॥

agnihotraṁ sāyaṁ prātargrāṇāṁ niṣkṛtiḥ sviṣṭaṁ
suhutaṁ yajñakratūnāṁ prāyaṇaṁ suvargasya lokasya
jyotistasmādagnihotraṁ paramaṁ vadanti || 10||

The performance of Agnihotra at dawn and sunset is expiation for sins incidental to housekeeping. It is a good yajña and a good homa and also it is the commencement of all yajñas and Kratu. It is a beacon to the heavenly world. Therefore they say Agnihotra is the supreme means of liberation. [Section 79 - Verse 10]

Section 79 - Verse 11

य॒ज्ञ इति॑ य॒ज्ञो हि दे॒वानां॑ य॒ज्ञेन॑ हि दे॒वा
दि॒वं ग॒ता य॒ज्ञेनासु॑रानपा॒नुदन्त॑ य॒ज्ञेन॑
द्विष॑न्तो मि॒त्रा भ॑वन्ति य॒ज्ञे सर्व॑ प्रति॒ष्ठितं॑
तस्मा॑द्य॒ज्ञं प॑र॒मं वद॑न्ति ॥११॥

yajña iti yajño hi devānām yajñena hi devā
divam gatā yajñenāsurānapānudanta yajñena
dviṣanto mitrā bhavanti yajñe sarvaṁ pratiṣṭhitam
tasmādyajñam paramam vadanti || 11 ||

Others devoted to the Vedic religion say that sacrifice is the means of liberation. Sacrifice is indeed dear to gods. Verily, gods have attained to heaven by their previous deeds of sacrifice. They have driven away demons by sacrifice. By sacrifice those who are hostile become friendly. Everything is supported by sacrifice Therefore they say sacrifice is the supreme means of liberation. [Section 79 - Verse 11]

Section 79 - Verse 12

मान॒सं वै प्रा॑जाप॒त्यं प॒वित्रं॑ मान॒सेन॑
मन॑सा सा॒धु पश्य॑ति मन॒सा ऋष॑यः प्र॒जा असृ॑जन्त
मान॒से सर्व॑ प्रति॒ष्ठितं॑ तस्मा॑न्मान॒सं
पर॑मं वद॑न्ति ॥१२॥

mānasam vai prājāpatyam pavitram mānasena
manasā sādhu paśyati ṛṣayaḥ prajā asṛjanta
mānase sarvaṁ pratiṣṭhitam tasmānmānasam
paramam vadanti || 12 ||

Inward worship or mental concentration is indeed the means of attaining to the state of Prajāpati and so that is holy. Those who possess a mind endowed with the power of inward concentration see and realise what is good. Through mental concentration, seers like Viśvāmitra created subjects by mere wish. All depends upon this power of the mind. Therefore they say that the power of inward concentration is the supreme means of liberation. [Section 79 - Verse 12]

Section 79 - Verse 13

न्या॒स इत्याहु॑र्मनी॒षिणो॑ ब्र॒ह्माणं॑ ब्र॒ह्मा वि॒श्वः
क॒तमः॑ स्वय॑म्भूः प्र॒जाप॑तिः संवत्स॒र इति॑ ॥१३॥

nyāsa ityāhurmanīṣiṇo brahmāṇam brahmā viśvaḥ
katamaḥ svayambhūḥ prajāpatiḥ samvatsara iti || 13 ||

Wise seers declare that sannyāsa mentioned as the supreme means of liberation is Brahman, and that Brahman is the Universal Spirit, is supremely blissful, is self-born, is the protector of created beings, is the soul of time, and so forth. [Section 79 - Verse 13]

Section 79 - Verse 14

संवत्सरोऽसावादि॒त्यो य ए॒ष अ॒दि॒त्ये
पुरु॑षः स प॒रमे॒ष्ठी ब्र॒ह्मा॒त्मा ॥१४॥

saṁvatsaro'sāvādityo ya eṣa āditye
puruṣaḥ sa parameṣṭhī brahmātmā || 14||

The year is the yonder sun. That Person, who is in the sun, is Hiraṇyagarbha, He is Parameṣṭhī (the protector of the universe) and Brahmātman—Supreme Reality that is the inner-most Self of all creatures. [Section 79 - Verse 14]

Section 79 - Verse 15

याभि॑रादि॒त्यस्तप॑ति र॒श्मिभि॑स्ताभिः प॒र्जन्यो॑
वर्ष॑ति प॒र्जन्ये॑नौषधिवनस्प॒तयः॑ प्रजा॑यन्त
ओष॑धिवनस्प॒तिभि॑रन्नं भव॒त्यन्ने॑न प्रा॒णाः
प्रा॒णैर्बलं॑ बले॒न तप॑स्तप॒सा श्रद्धा॑ श्रद्ध॒या
मे॒धा मे॒धया॑ म॒नीषा॑ म॒नीष॒या मनो॑
मन॑सा शान्तिः॒ शान्त्या॑ चित्तं चित्ते॒न स्मृ॑तिः
स्मृ॒त्या स्मा॒रः स्मा॒रेण॑ वि॒ज्ञानं॑ वि॒ज्ञाने॑ना॒त्मानं॑
वेद॑यति; तस्मा॑दन्नं ददन्सर्वा॑ण्ये॒तानि॑
ददा॑त्यन्नाना॒त्प्रा॒णा भव॑न्ति भू॒तानां॑ प्रा॒णैर्मनो॑
मन॑सश्च वि॒ज्ञानं॑ वि॒ज्ञाना॑दान॒न्दो ब्र॒ह्म योनिः॑ ॥१५॥

yābhirādityastapati raśmibhistābhiḥ parjanya
varṣati parjanyena uṣadhivanaspatayaḥ prajāyanta
oṣadhivanaspatibhirannaṁ bhavatyannena prāṇāḥ
prāṇairbalaṁ balena tapastapasā śraddhā
śraddhayā medhā medhayā manīṣā manīṣayā mano
manasā śāntiḥ śāntyā cittaṁ cittena smṛtiḥ smṛtyā
smāraṁ smāreṇa vijñānaṁ vijñānenātmānaṁ
vedayati tasmā dannaṁ dadansarvaṇyetāni
dadātyannātprāṇā bhavanti bhūtānāṁ prāṇairmano
manasaśca vijñānaṁ vijñānādānando brahma yoniḥ || 15||

Those rays by which the sun gives heat, the same rays transform water into rain-cloud which showers the rain. By the rain-cloud herbs and trees come into existence From-herbs and trees food is produced. By the use of food the breaths and senses are nourished. When the life-breath is nourished one gets bodily strength. Bodily strength gives the capacity to practise tapas (in the shape of self-control, religious fast, and so forth). As the result of such tapas, faith in scriptural truths springs into existence. By faith mental power comes. By mental power sense-control is made possible. By sense-control reflection is engendered. From reflection calmness of mind results. Conclusive experience of Truth follows calmness. By conclusive experience of Truth remembrance of It is engendered. Remembrance produces continuous remembrance. From continuous remembrance results unbroken direct realization of Truth. By such realization a person knows the Atman. For this reason, he who gives food gives all these. For, it is found that the vital breaths and the senses of creatures are from food, that reflection functions with the vital breath and the senses, that unbroken direct realization comes from reflection and that bliss comes from unbroken direct realization of Truth. Thus having attained bliss one becomes the Supreme which is the source of the universe.

[Section 79 - Verse 15]

Section 79 - Verse 16

स वा ए॒ष पु॒रु॒षः प॒ञ्च॒धा प॒ञ्चा॒त्मा येन॒
सर्व॑मि॒दं प्रो॒तं पृ॒थि॒वी चा॒न्तरि॑क्षं च
द्यौश्च॑ दि॒शश्चा॒वान्तर॑दि॒शाश्च॑ स वै सर्व॑मि॒दं
जग॑त्स स॒भूतः स भ॒व्यं जि॒ज्ञास॑क्लृ॒प्त ऋ॒त॒जा
रयि॑ष्ठाः श्र॒द्धा स॒त्यो प॒ह॑स्वान्त॒मसो॑परि॒ष्टात् ।
ज्ञा॒त्वा तमे॒वं मन॑सा हृ॒दा च॒ भूयो॑ न
मृ॒त्युमु॑प॒याहि॑ वि॒द्वान् । तस्मा॑न्न्यास॒मेषां॑
तप॑सामतिरि॒क्तमाहुः॑ ॥१६॥

sa vā eṣa puruṣaḥ pañcadhā pañcātmā yena
sarvamidaṁ protaṁ pṛthivī cāntarikṣaṁ ca
dyauśca diśāścāvāntaradiśāśca sa vai sarvamidaṁ
jagatsa sabhūtaḥ sa bhavyaṁ jijñāsakṛpta ṛtajā
rayiṣṭhāḥ śraddhā satyo pahasvāntamasopariṣṭāt |
jñātvā tamevaṁ manasā hṛdā ca bhūyo na
mr̥tyumupayāhi vidvān | tasmānnyāsameṣāṁ
tapasāmatiriktamāhuḥ || 16 ||

He by whom all this universe is pervaded—the earth and the mid-region, the heaven and the quarters and the sub-quarters—that Person is fivefold and is constituted of five substances. He who has attained supreme knowledge through sannyāsa is, indeed, this Person. He is all that is perceptible at present, was in the past and will be in the future. Though apparently human, his true nature is that which is settled by the enquiry into the Vedas and what is attained by his new birth in right knowledge. He is firmly established in the richness of knowledge imparted by his guru, as also in his faith and in Truth. He has become the self-resplendent Being such a one he remains beyond the darkness of ignorance. O Aruṇī, having become one possessed of knowledge by realizing Him, the Supreme, through sannyāsa, and with your mind fixed in the heart, do not again fall a prey to death. Because sannyāsa is thus the supreme means of realization, therefore wise men declare that to be above all other means of liberation. [Section 79 - Verse 16]

Section 79 - Verse 17

वसु॒र॒ण्वो' वि॒भू॒र॒सि प्रा॒णे त्वम॑सि॒ सन्धा॑ता ब्र॒ह्मन्
त्वम॑सि॒ वि॒श्व॒सृ॒तेजो॑दास्त्वम॑स्य॒ग्नेर॑सि॒ व॒र्चो॑दास्त्वम॑सि॒
सूर्य॑स्य॒ द्यु॒म्नो॑दास्त्वम॑सि॒ च॒न्द्रम॑स॒ उप॒याम॑गृहीतोऽसि॒ ब्र॒ह्म॒णे'
त्वा॒ मह॑से ॥१७॥

vasuraṇvo vibhūrasi prāṇe tvamasi sandhātā brahman
tvamasi viśvasṛttejodāstvamasyagneṛasi varcodāstvamasi
sūryasya dyumnodāstvamasi candramasa upayāmagrīto'si
brahmaṇe tvā mahase || 17||

O Supreme, Thou art the giver of the wealth of supreme knowledge to us! Thou hast become all! Thou unitest the individual Souls in the Sūtrātman! Thou pervadest the universe! Thou art the giver of the lustre to fire! Thou art the giver of light and heat to the sun! Thou art the bestower of the riches of light to the moon! Thou art taken in the upayāma vessel as soma juice for oblation! We worship Thee, the Supreme who art such for the manifestation of Light!
[Section 79 - Verse 17]

Section 79 - Verse 18

ओमित्यात्मानं' युञ्जीत ।

एतद्वै महोपनिषदं देवानां गुह्यम् ।

य एवं वेद ब्रह्मणो महिमानमाप्नोति

तस्माद्ब्रह्मणो महिमानमित्युपनिषत् ॥१८॥

omityātmānaṁ yuñjīta |

etadvai mahopaniṣadaṁ devānāṁ guhyam |

ya evaṁ veda brahmaṇo mahimānamāpnoti

tasmādbrahmaṇo mahimānamityupaniṣat || 18||

(The sannyasin having meditated upon the Supreme) should concentrate his thoughts on Him uttering the syllable Om. This, the syllable Om, verily is the substance of many great Upaniṣads and a secret guarded by the gods without imparting to the unfit. He who practises meditation on the Supreme thus, with the aid of Prāṇava, after sannyāsa attains to the unlimited greatness of the Supreme. By that he attains the greatness of Brahman. Thus the secret knowledge has been imparted. [Section 79 - Verse 18]

तस्यैवं विदुषो यज्ञस्यात्मा यजमानः श्रद्धा पत्नी शरीरं
मिध्ममुरो वेदिलोमानि बहिरवेदः शिखा हृदयं यूपः का
आज्यं मन्थुः पशुस्तपोऽग्निर्दमः शमयिता [दानं] दक्षिण
वाग्घोता प्राण उद्गाता चक्षुरध्वर्युर्मनो ब्रह्मा श्रोत्रमग्नी
यावद्ध्रियते सा दीक्षा यदश्नाति तद्विविर्यत्पिबति तदस्य
सोमपानं यद्रमते तदुपसदो यत्सञ्चरत्युपविशत्युत्तिष्ठते च
स प्रवर्ग्यो यन्मुखं तदाहवनीयो या व्याहृतिराहुतिर्यदस्य
विज्ञानं तज्जुहोति यत्सायं प्रातरत्ति तत्समिधं यत्प्रातर्म-
ध्यन्दिनं सायं च तानि सवनानि ये अहोरात्रे ते दर्शपूर्ण-
मासौ येऽर्धमासाश्च मासाश्च ते चातुर्मास्यानि य ऋतवस्ते
पशुबन्धा ये सवत्सराश्च परिवत्सराश्च तेऽहर्गणाः सर्ववेदसं
वा एतत्सत्रं यन्मरणं तदवभृथ एतद्वै जरामर्यमग्निहोत्रं सत्रं
य एवं विद्वानुदगयने प्रमीयते देवानामेव महिमानं गत्वा-
दित्यस्य सायुज्यं गच्छत्यथ यो दक्षिणे प्रमीयते पितृणामेव
महिमानं गत्वा चन्द्रमसः सायुज्यं गच्छत्येतौ वै सूर्याचन्द्र-
मसो महिमानौ ब्राह्मणो विद्वानभिजयति तस्माद् ब्रह्मणो
महिमानमाप्नोति तस्माद् ब्रह्मणो महिमानमित्युपनिषत् ॥१॥

tasyaivam viduṣo yajñasyātmā yajamānaḥ śraddhā patnī
śarīramidhmamuro vedirloomāni barhirvedaḥ śikhā hṛdayam yūpaḥ
kāma ājyam manyuḥ paśustapo'agnirdamaḥ śamayitā dānam
dakṣiṇā vāgghotā prāṇa udgātā cakṣuradhvaryurmano brahmā
śrotramagnī yāvaddhriyate sā dīkṣā yadaśnāti
taddhaviryatpibati tadasya somapānam yadramate tadupasado
yatsañcaratypaviśatyuttiṣṭhate ca sa pravargyo yanmukham
tadāhavanīyo yā vyāhṛtirahutiryardasya vijñāna tajjuhoti
yatsāyam prātaratti tatsamidham yatprātarmadhyandinam sāyam
ca tāni savanāni ye ahorātre te darśapūrṇamāsau
ye'rdhamāsāśca māsāśca te cāturmāsyāni ya ṛtavaste
paśubandhā ye samvatsarāśca parivatsarāśca te'hargaṇāḥ
sarvavedasaṁ vā etatsatram yanmaraṇam tadavabhṛtha etadvai
jarāmaryamagnihotraṁsatram ya evaṁ vidvānudagayane pramiyate
devānāmeva mahimānam gatvādityasya sāyujyam gacchatyatha yo
dakṣiṇe pramiyate pitṛṇāmeva mahimānam gatvā candramasaḥ
sāyujyam gacchatyetau vai sūryācandramasormahimānau brāhmaṇo
vidvānabhiijayati tasmād brahmaṇo mahimānamityupaniṣat || 1 ||

The institutor of the sacrifice, in the case of the sacrifice offered by a Sannyāsin who has attained supreme knowledge in the manner already described, is his own Self. His faith is his wife; his body is his sacrificial fuel; his chest is his altar; his hairs are his holy grass, the Veda he has learnt is his tuft of hair; his heart is his sacrificial post; his desire is his clarified butter; his anger is his animal to be immolated; his austerity is his fire, his sense-control is his immolator, his gifts are his Dakṣiṇā, his speech is his Hotri priest; his breath is his Udgātri priest; his sight is his Adhvaryu priest, his mind is his Brahman priest, his hearing is his Agni priest, the span of his life is his preparatory rite, what he eats -that is his oblation; what he drinks that is his drinking of soma juice, when he delights himself that is his Upasad rite, when he walks, sits and stands that is his Pravargya rite; that which is his mouth that is his Āhavanīya Fire, that which is his utterance that is his offering of oblation, that which is his knowledge that is his Homa sacrifices, when he eats in the afternoon and forenoon that is his Samidhoma (oblation of fuel in the fire); the three divisions of the day - Forenoon, midday and evening - relating to him are his savanas, the day and night are his Darśapūrṇamāsa sacrifices, the half months and the months are his Cāturmāsyā sacrifice, the seasons are his Paśubandha sacrifice; the Samvatsaras and the parivatsaras are his Ahargaṇa sacrifice; the total sacrifice is, indeed, his Sattrā; death is the Avabhritha or completion of his sacrifice. That person who knows this, namely, the conduct of a Sannyāsin - covering all the duties from Agnihotra to Sattrā and terminating in death overcome by old age—and who dies during the period of the sun's movement to the north attains to the over-lordship of gods like Indra and then reaches identity or companionship with the sun. On the other hand he who dies during the period when the sun moves to the south gets only the greatness of the manes and then attains to the identity or companionship with the moon.

A brāhmaṇa who knows separately the greatness of the sun and the moon realizes these two; but he who has become a knower of Hiraṇyagarbha wins further. From that knowledge which was acquired in the world of Hiraṇyagarbha, he attains to the greatness of Brahman, the Supreme who is Existence-Knowledge-Bliss, at the dissolution of the world of Hiraṇyagarbha. Thus the secret knowledge here, and in this Upaniṣad, is concluded. [Section 80 - Verse 1]